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HOW THE GREAT GUEST CAME

Before the Cathedral in grandeur rose,
At Ingelburg where the Danube goes;
Before its forest of silver spires
Went airily up to the clouds and fires;
Before the oak had ready a beam,
While yet the arch was stone and dream—
There where the altar was later laid,
Conrad the cobbler plied his trade.

* * * * *

It happened one day at the year's white end,
Two neighbors called on their old-time friend;
And they found the shop, so meagre and mean,
Made gay with a hundred boughs of green.
Conrad was stitching with face ashine,
But suddenly stopped as he twitched a twine:
"Old friends, good news! At dawn today,
As the cocks were scaring the night away,
The Lord appeared in a dream to me,
And said, 'I am coming your Guest to be!'
So I've been busy with feet astir,
Strewing the floor with branches of fir.
The wall is washed and the shelf is shined,
And over the rafter the holly twined.
He comes today, and the table is spread
With milk and honey and wheaten bread."

His friends went home; and his face grew still
As he watched for the shadow across the sill.

He lived all the moments o'er and o'er,
When the Lord should enter the lowly door—
The knock, the call, the latch pulled up,
The lighted face, the offered cup.
He would wash the feet where the spikes had been;
He would kiss the hands where the nails went in;
And then at the last would sit with Him
And break the bread as the day grew dim.

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain.
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west
And with it the hope of the blessed Guest,
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did You forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street!"

—*Edwin Markham, in "The Shoes of Happiness."*

CHRISTMAS

CHARLES FILLMORE

ONSIDERING Christmas from its historical side, we know that the birth of Jesus did not occur at this season. There are no records that tell definitely when he was born; not even the year is a matter of certainty, but the most careful guessers tell us that they are sure there is an error of four or five years, and that Jesus was born five years before the commonly accepted date, which would make this 1924 instead of 1919.

The fact is, long before the birth of Jesus the so-called pagans observed this season as a festival time. All nations had their deities and knew something of the working of the universal Law. The Romans, the Celts and the Germans had an inner perception of a change taking place in the universal outflow of life, intelligence and power, at this season of the year. Even the old Egyptians understood this, and back in the remotest histories and legends of the race we can trace the festivals of the winter solstice.

We are told by astronomers that at this time of the year there is a change in the relation of the earth to the sun. The days, up to the 22d of December, grow shorter, and there is a gradual withdrawal of warmth and life until at this time, when a renewal takes place, the sun becomes brighter and new life springs up. At the same time there is universal rejoicing and feasting over the storing away of the harvest of the year. Man knows by experience that there will be a period of cold and darkness before the new life and light, which is springing up within, can make itself manifest without.

The pagans were without an understanding of the spiritual meaning of the New Birth, which is the Christian's Christmas, and when the Christian world and the Gentile world united in the observance of the day, a cer-

tain compromise was made, and the customs of each were dovetailed together, so that we have with us many pagan rites and ceremonies. The Christians had to adopt the pagan date, and the pagans had to accept the Christian symbols, partly at least, as representative of the birth of the Savior, and introduce into their observance of the time the carols, and many of the mystical ideas associated with his birth.

What is the birth of Jesus Christ in Bethlehem (house of bread) of Judæa? What is the coming of the Wise-men, the appearance of the star to the shepherds, and all the other mysterious symbols? They all have reference to the coming forth in man of the Anointed Man. We all represent a certain state of consciousness, and there is eternal progress. Every man must be born again—born of the Spirit, born from above. Every one must realize this before he can come into the real life and know himself as he is. Before the new birth, man has a partial idea of himself as he is in a certain stage of his development. When he is born again, when he begins to understand the real, spiritual man, and knows that there is an omnipresent Good in which he lives and has his being, he comes into the full light and knows himself as he is. This is the descent into consciousness of the Higher Self, or the Birth of Christ.

There are symbols so representative of the Great Life, so like the Law, so perfect, that we cannot discern the difference. These are the perfect expression and manifestation of the Law. Jesus was the perfect symbol, because he had rounded out the race evolution. The Divine Man, which Jesus brought forth, must be born into the consciousness of every man, and we must all stand joint heirs in God's kingdom with him. This is the teaching of Christianity, and this New Birth in man is what we are now celebrating.

Bethlehem, where Jesus was born, represents substance and life. It is the place in the subconsciousness

down among the despised "animal forces," where the Christ is formed. Jesus was brought forth in a manger among the cattle. When the new life is quickening in the body, it is despised and considered a mere animal force, and Herod (sense consciousness), fearing its power, seeks to kill it. We find on all sides thoughts that would do away with this new child in consciousness. The Wise-men from the East are the true thoughts of the all-providing, all-protecting Within, coming and going unobserved, yet bringing rich gifts.

This New Birth is a matter of realization in each soul. Every one must know for himself the all-encompassing Presence. Be true to the law and watch for the quickening of your spiritual body. Do not leave it to the Herod thoughts, but obey the promptings of the universal Protection; let it be nourished and kept, that you may attain your full stature in Christ. The Divine Life working in you shall become the magnet through which the Divine Good will supply your every need.

* * * * *

Walt Whitman said, "I celebrate myself." When people heard this they said, "Here is an egotist; put him out." When Jesus Christ arose in the synagogue and read the passage from Isaiah referring to the Messiah he said, "I am the fulfillment of this Scripture," and the people cried, "Put him out."

These men were not understood. They were proclaiming that which is true of the real man. The real self is both individual and universal, and it is right for the individual to celebrate himself. This is what men do when they find there is something within them above the personal consciousness. Man is Spirit. Everyone should rejoice greatly in this, and should seek to bring forth his Divine Nature under the Law. If we think only of the historical Jesus we do not celebrate ourselves. If the occurrences in Jesus' life are not of today, they have no special significance. We must perceive that the real man is constantly coming forth. This is

the meaning of Christmas. It does not belong to the past; it is a vital, living, present Truth.

Jesus was a man like unto us, yet there was something different in him. The time seemed to be ripe for the advent into the race of a new kind of man. The thought of all Israel had long been concentrated upon the coming of one who should be the Messiah, and all the virgins hoped for the honor of bringing him forth. All this should be applied to the individual consciousness. You know the law of mind, and understand how an idea held in mind takes form in substance and finds expression. In this way the Christ man is brought forth. The *I Am* is constantly bringing forth; first is the idea in mind, and then the representation of that idea. If you are an artist, you make a rough sketch before painting the final picture. If you are a sculptor, you first make a plaster cast of your ideal statue before you begin to give it form in marble. In this order everything is made. In this way man is made.

The first and second chapters of Genesis are very puzzling until you understand the law of all mind action. The first chapter tells that man was made perfect; the second says "there was not a man to till the ground." The first chapter describes creation in the ideal. The first man is the spiritual idea, the perfect man, the Christ. This creation is complete, finished, and "very good." The second creation is the manifestation of the man idea, and its degree of perfection depends upon the man who expresses it.

The Lord God "formed man of the dust of the ground." This was the first plaster cast of man by the Great Sculptor. This primitive man-idea was given life and feeling. The Lord God "breathed into his nostrils the breath of life; and man became a living soul." But this man was a long way from the Divine Man brought forth in Jesus Christ.

Jesus and Christ jointly form the perfect man—Christ the ideal, Jesus the manifestation. Jesus was

above the average man, because of his fuller realization of what man is. We have been identified with the Adam man long enough. We have called ourselves "dust," and have had the result. Let us call ourselves Christ, and attain perfection. By seeing our perfection in mind we shall project it into visibility.

This is being about the Father's work. It is not the vanity of the personal man that leads us to look upon our perfection, but the wisdom of the Divine Mind. If we are coarse and crude and homely in appearance, it shows that we have been lax in thought. We have not discerned the Lord's body. Man is just beginning to learn how to make a perfect body. He is just now coming into that understanding of the laws of mind that shall bring into manifestation the body of Christ. So long as he has a crude, material idea of body, that long will he bring forth a crude kind of man. By following Jesus Christ we produce the perfect character, and out of the perfect character shall come the perfect body.

So we celebrate the good in ourselves and in all men. Spiritual understanding leads us to look back of the appearance and see the "image and likeness" in all men. The bringing forth of the Christ child is not a work that was finished in Bethlehem. It is taking place in our midst every day. It is this we celebrate.

When the Christ Consciousness is born in your soul you will know the meaning of the Christmas festival.

This birth is not a matter of outward observation, and you may not know just when it takes place in yourself. There was no room at the public inn for Mary, and her son was born in a cave-stable.

Mary is the soul that magnifies the Lord daily in the temple, and through her devotions prepares herself for the Higher Life.

The Higher Life is a higher state of mind. It exists as the soul of God, and we know it when we realize *I Am* the Son of God.

You may have to "magnify the Lord" in your temple a long time before the "Sun of Righteousness" bursts forth. This birth of the Christ Consciousness at the soul center, the holy place within, is a very high attainment. Devotees of religious cults in all ages have willingly made every human sacrifice to reach it. The difference between the Son of man and the Son of God is here defined. The Son of man is the mind of change, with its transitory temple. This Son goes to and fro in the universe seeking the Heavenly Place, and finding it not. When this Son perceives the truth that harmony is not a place, but a condition of consciousness, the soul begins to purify itself.

Pray for the perfect. Meditate upon the pure. Affirm the fearless, and secretly dwell in the place of the Most High. In imagination *see* yourself the Prince of God. "We all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

The chief charm of Christmas is its simplicity. It is a festival that appeals to everyone, because every one can understand it. . . . . A genuine fellowship pervades our common life—a fellowship whose source is our common share in the gift of the world's greatest Life which was given to the whole world.—*Arthur Reed Kimball.*

This is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring,
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

—*Milton.*

THE FOURTH DIMENSIONAL SELF

EMMA CURTIS HOPKINS

I.

Mystical Vision

HE INITIAL and compelling faculty of man's mystical or Fourth Dimensional Self is visional sense. All the other secret faculties of man arouse and extend according to the direction of the inward visional sense. High vision causes the waiting faculties to stretch forth to touch the Supernal Absolute at every point, till the deaf hear the words of the book, and taste the powers of the world to come.

So the mystical Mohammedans chant, "With eyes tightly closed, see Allah." Every Moslem glories in being an hypocrite, because, with his face smiling toward his friend, yet truly is he "handing over his face to Allah."

From shadowy antiquity man has been urged to look up to a Countenance vast, vast shining through the universe as the sun in his strength, hot with healing, glorious with reviving, wonderful with instructing. "I am the Lord that healeth thee." "I give life to the faint; and to them that have no might I increase their strength." "I will instruct thee and teach thee."

As every bead on a Buddhist ten-wa, or rosary, has been charged by and caused to encase some name of Deity, ready to burst forth with enchanting influences by much repetition, so man in himself catches all that his visional sense, independent of his outer eyesight, gazes oftenest toward, material, mental, or mystical. By much usage he radiates this influence in extenso.

With eyes tightly closed we catch the combinations of matter if we inwardly gaze toward matter; we catch mental formulas if we gaze toward mental processes;

we catch the creative originals of things by gazing toward the High Original.

Did not the Presbyterian Dr. Jowett, of London, declare that by gazing toward the glory of the Highest, Bishop Westcott, of Durham, became mighty in strength? Why should not every man gather strength from gazing toward the glory of the Highest? John the Revelator called that strength he himself caught from the shining Highest, "hail stones" of the bursting Entheal. John, by visionally gathering the shining hail stones of supernal energy, was stronger than the boiling oil into which the envoys of Domitianus had thrown him, and rose the laurel crowned apostle of the new religion. "Seek ye the Lord and his strength, seek ye his face evermore," was the Hebrew reformer Ezra's urgent commanding.

Jesus of Nazareth caught life from the Supernal Highest, and his name stands for Life unkillable and radio-active. "I came that ye might have life, and have it more abundantly."

We are bound to gather something over the Tao or track of our visioning. Only the Highest stirs us with life, strength, wisdom, working genius. "Man alone of all the animals knows enough to seek his highest good at the Highest Source," reported Lactantius, Christian Cicero among the Latin Fathers.

Three sons of Jesse of Bethlehem caught material and mental abilities from attentiveness mindward or matterward; but the fourth son, David, their youngest brother, caught supernal abilities from attentiveness Godward. "Mine eyes are ever toward the Lord."

What strings of beads do chain our globe around from man's directed attentiveness! and only one chain its salvation! "Beside me there is no Savior."

Death is caught from looking deathward, and naming it, even as tasbih bead choosing high catches Entheal Allah. How dark the encasements holding death! But note that death is called the influence of the

liar, with no truth in it, by the Life-Radiating Jesus. "I am from above," he said. "In me ye have Life."

As the beads on the tasbih of Islam have radio-activity according to the names they encase, increasing in influence by much insistence, so "Thy Name is as ointment poured forth." It rays forth with kingship, with life flakes, with brightness, till "God doth show thy brightness to every country."

From the Ruler in the heavens, the Great Countenance of the Absolute, cometh the glory which the name of him rays forth, as eternal life, or healing wisdom, or prospering goodwill.

In mythology, Cronus, the god of the harvest, had two faces, one black and one white, to signify man's harvesting from the brightness above or from the gloom below, according to his visional directions. "Every good and every perfect boon is from above, and cometh down from the Father of Light," wrote James, Jerusalem martyr, Anno Domini 62.

As some names encased in the Buddhist ten-wa had miracle working energy, so some names of the Christian dispensation have miracle working radio-activity. "In my name raise the dead."

The mystical body arouses its immortal senses and rouses the manifest body to live in the fourth dimensional kingdom, free from old age and death, disease and poverty, by its ofttimes upward inward glancing toward the Giver of the miracle working name.

Ptolemy Philadelphus, King of Egypt, closed all the schools that taught immortality, because the word Immortality rayed forth the urge to high vision above length, breadth, and thickness. He did not know that the three dimensions ray forever forth misfortunes winding deathward.

The Rationalists of the world have sometimes taught that believing in miracles works mischief to true virtue; but when Isaiah turned the shadow ten degrees backward on the dial steps for the 12th King of Judah, a

glorifying awe seized the people, and a new worship of the miracle working Supreme glowed hot in their hearts.

As truth is not in the earth, and cannot be in the earth, according to the inspirations of old Egypt, whatever is spoken from three dimensioned visioning is bound to dispute the way of the fourth dimensional all-miracle. For there is ever and forever a higher energy than mind and matter. In mystical science we obey a reiterated command, "Endure as seeing the Invisible;" so shall thy life renew, so shall thy affairs be set in order.

On the principle that we catch within ourselves what we vision unto, and ray forth its influences as a bead on a rosary rays forth its priest-charged mystery, how reasonably imperative for our highest good and our highest working efficiency is the Highest Good's imperial edict, "Vision High!"

There has been discovered a form of emanation from every human being, taking shape as pictures more or less distinct, of everything inwardly gazed toward. These pictures hang around us, irrational and undiscerning in themselves, awaiting our commandings. If we do not command them they hug closely to us, gripping us with pain, or faintness, or disease. Their strength is said to be marvelous, just strength of irrational pictures, distinct and well modeled, or evanescent and insubstantial, like colored mist.

The genesis of genius to command and be obeyed, lies in getting these intimate emanations under control.

After Napoleon Bonaparte had driven away his smothering picturings of evil, the soldiers of France obeyed him as a god, and his proudest horse hung down his head if any man less than the dictator of Europe mounted his back.

Where go the pictures of evil happenings and misty forms of past visionings when they are ordered to depart, carrying their strength with them?

Who can handle them like the Jesus Christ Pres-

ence in the universe, who taketh all our infirmities, and beareth all our sicknesses, making them incompetent to return upon us by our acknowledgments of such Vicarious Presence? "God the Father giveth thee the Spirit of wisdom and revelation, for the acknowledgment of him."

The unhurtable Fourth Dimensional Self never is hurt by fires or swords or wicked words.

The mystical self, exposed by high vision, and shown as authoritative by command toward low visioned picturings, is undefeatable. Defeat cannot smother the undefeatable. The man that formulates according to his vision is undying. Death has no clinch on the free agency that visions where it will, picturing into strange irrationals awaiting orders, or breathing from the everlasting Highest and disciplining all close hugging phantoms with efficient orders to depart into the Great Co-Efficient. And by this way man shall "live forever, and not see corruption," sang the Sons of Korah in the times of the Levites.

"But now the Prince of Peace has come—He of whom it was said that 'in His days there shall be abundance of peace.' Now 'mercy and truth are met together; righteousness and peace have kissed each other.' Now 'old things are passed away; behold, all things are become new;' and 'all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself.' "

Some say, that ever 'gainst that season comes,
Wherein our Savior's birth is celebrated,
The bird of dawning singeth all night long,
And then, they say no spirit can walk abroad,
So hallow'd and so gracious is the time.

—*Shakespeare.*

A CHRISTMAS CAROL

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
There's a baby's low cry!
And the star rains its fire while the Beautiful sing,
For the manger of Bethlehem cradles a king.

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire and the Beautiful sing,
For the manger of Bethlehem cradles a king.

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world.
Every heart is aflame and the Beautiful sing,
In the homes of the nations that Jesus is king.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in the cradle our Savior and King.

—*Josiah Gilbert Holland.*

It takes so little to make us glad,
Just a cheering clasp of a friendly hand;
Just a word from one we can understand,
And we finish the task we long had planned,
And we lose the doubt and the fear we had,
So little it takes to make us glad.

—*Exchange.*

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE AMONG MEN"

CORA GENEVRA DEDRICK

"Glory to God in the highest, and on earth peace among men."

HOW DEEP and true and fine is the genuine Christmas greeting! What a blessed, sacred, yea, holy message is contained within the meaning of the real yuletide salutation! From within the depths of being it opens up and causes to bubble forth hidden, hitherto unknown springs of livingness, joyousness, lovableness,—all those mighty, uplifting qualities which go to prove the true unity of Spirit; that "none of us liveth to himself," but that each soul is necessary to every other, that each one is a channel through which God is pouring himself out upon every other.

As hand clasps hand, as eye meets eye, as heart speaks to heart the awakened mind comes, by leaps and by bounds, into a fuller, freer, and more glorious understanding of that grand, simple, all-important event that transpired nearly two thousand years ago, which has made it possible for us to celebrate the holy Christmas season; which has made it possible for the "royal nation," the "elect race" to gain an eternal foothold upon the earth.

Our most humble thanks be unto God for the privilege of honoring, revering, and holding dear the date of birth of our Savior, our King.

Picture, if you will, on a crispy, starry winter's night, a rough hilly country, with an ancient hamlet modestly tucked away in one corner of it. Look to the East, and behold a shining star, dazzling with the glory of an indescribable splendor, moving slowly and majestically forward through the open canopy of the heav-

ens, until it is directly over a given point,—until it is directly over a lowly spot in the outskirts of the town, down near the cliff's edge. Bethink you what a wonderful force is coming into action that, though in its infancy, dominates the movement of heavenly bodies. Marvelous! you say. Yet, it must be by an exact law that such occurrences take place.

In your mind, make your way down near the cliff to the stable (for such it is), and peer in. There you will see in a rude, rock-cut manger, a young mother lovingly keeping vigil over her new-born babe. Apparently a little helpless piece of humanity,—this young child, and yet not helpless. You feel, yea, with that inner vision you see legions of ministering angels joyously hovering 'round that holy mother and her royal babe.

"Glory to God in the highest, and on earth peace among men." Words of praise and rejoicing speak themselves right out of the very atmosphere. A mighty work is accomplished, a new cycle of unfoldment begins. The Wise-men from the East, the good shepherds from the hills, the rich and the poor alike, all congregate to pay homage to the new-born King, the Divine Servitor, the Messiah,—the Pioneer Soul who has come forth, clothed with a fleshly body, armed with the Word of God, forceful and courageous enough to blaze an indestructible path right through the deadly, poisonous atmosphere of all sin and sickness of the race consciousness, and thus throw wide open the Door of Salvation to all the people of the earth, which insures forever the establishing of that divine unity,—the brotherhood of man and the Fatherhood of God.

But as the roseate hues of the early morning begin to awaken and to chase one another through the beautiful, flimsily clouded eastern sky (which always precede the full light of day), so in the dim half-light of the awakened consciousness, the race has come to know that the birth of the Christ has even a more vital, more

stupendous significance than that holy occurrence which took place in the Bethlehem manger.

As on that star-clear night when our Lord was given birth, that the whole earth seemed in a half awe-stricken, listening, half-expectant attitude of mind, as though aware that the unusual, the miraculous was about to transpire, so it is when a spark of the everywhere-present Life of Spirit strikes fire within the individual heart and begins to send forth a luminous blaze of Divine Light, that the whole soul consciousness is suddenly awakened, greatly concerned.

The Wise-men from the East (our enlightened thoughts which are open to the higher light), the simple-hearted shepherds (our gentle, sweet, reliable thoughts, which always seek to guard, and to minister unto that which is good) are greatly rejoiced. But all the Herodian tribes that have been holding forth in the soul; the different states of consciousness composed of thoughts of greed, selfishness, darkness, feel that their right-of-way is about to be trespassed upon, and as a consequence are up in arms, ready to destroy, to put to death this new-born spiritual force.

But spiritual progress cannot be obliterated. Christ is indeed come to earth. Within each soul the Holy One is born. This Holy One (the indwelling Christ), must be guarded, nurtured, tenderly cared for until it makes such a sturdy growth that it can successfully meet and handle (through Love, the Divine Weapon), the rough blows of the adversary.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus is, indeed, Savior of man. He gave his life a ransom for many. He opened to man the Book of the Spiritual Life. Through raising his consciousness to the God consciousness, through appropriating and using the God powers, he was able to withstand every test, to make every demonstration over the errors of mortal man. And when, in the final test, in the garden of Geth-

semane, it came to the unconditional surrender of the human will, and that the personality was swallowed up in the Universal, and he cried in his agony, "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt," through this experience he was lowering his consciousness to that of the race, thus implanting within it,—within the heart of every one, the seed of redemption for Spirit, soul, and body. "Except a grain of wheat fall into the earth and die, it abideth by itself; but if it die it beareth much fruit." And thus it was through living the life that he imprinted within the heart of the race the first chapter in the great and beautiful Book.

But we are joint heirs with Jesus to every good thing in the kingdom. If it were well that he write a chapter in this wonderful Book through living the life, so is it equally well for each one of us to acceptably bring into livingness a chapter in the Book, through similar methods. Therefore, we are each Savior of the race. You are Savior of the race. I am Savior of the race, inseparably unified in purpose; all one in Spirit, yet all different,—none the same. There are as many phases of Life, as many different paths to be cleared through the race consciousness into the kingdom, as there are souls upon the planet—all hindrances to be removed through the power of the Word, all discord and hate to be conquered through love, while the loving Father of Life, who watches over us all, takes advantage of every opportunity to lead us into a fuller light, to give us more of himself, never failing to abundantly reward every unselfish, loving deed, while on such occasions the angels 'round that inner throne break forth in one long, joyous, triumphant song.

There are many wonderful souls in the land of the living today, who have come into a partial understanding of Divine Law through traveling the thorny, stony paths of experience. Through judging from the effects brought about by battling with the broken law they

have learned that "honesty is the best policy," that "virtue brings its own reward," etc. But Jesus taught the better way. He taught us how to go into the closet of prayer and to connect our consciousness with God, the Cause, the Creator of all that is, thus giving us power to understand the spiritual Law, and to work with it, by which means the right effects, or results are always brought about.

Through daily going into the silence and realizing the activity of Divine Love (that Love that loves to love for the sake of loving,—that loves to serve for the sake of serving), that which has sustained the Herodian thoughts of error become weaker and weaker, until these false tribes are thrown into a panic,—are finally, one by one, delivered up and cast into the refiner's fire,—that transmuting process where all dross is consumed, leaving nothing but pure gold, which is used in the reconstructive work of the Spirit, proving that good can "come out of Nazareth."

When the love of Divine Purity is born in the heart, is realized and meditated upon, the lusts of the flesh go through a similar process; the life forces are lifted up until the whole consciousness radiates the Jesus Christ purity and freedom. So, is each one, from different points of view, blazing his path into the kingdom.

When one has realized and made substantial in consciousness a high spiritual Truth, has really lived it until it is his, there is bound to come what seems a reaction, and he is thrown down, down, down into the depths of despair. Often it seems to him that he has lost his grip on the power of the Word, and his soul cries out as did Jesus' on the cross, "My God, my God, why hast thou forsaken me?" But when these experiences come, please remember that you are joint heir with Jesus, that you too are Savior of man, and that you are, in this way giving your "life a ransom for many." In other words the Lord has accounted you worthy,—your test has come,—your consciousness, with

its spiritual substance, pure life, all-knowing intelligence is lowered to the mortal standard so that the seed of your good work may be sown in the race consciousness. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." When the test is creditably passed, the one who has been tried always comes out "fairer of countenance," fuller of courage, and with a stronger, surer spiritual vision. He has successfully passed the examination. He may go up higher. Greater blessings, a larger freedom are his.

We hear many Truth seekers, who are seeking Truth for selfish ends say: "Why, O why do I not demonstrate! If Truth is really *Truth*, what is wrong with Me!" Yes, with Me! They are only partly born. They have not yet made it possible for the Only Begotten, the Son of God to come forth in consciousness. They have not yet known what it is to celebrate the birth of Jesus Christ, our King. They have not yet learned to say from the depths of the soul, "I and the Father are one." But they are on the way, and light will come. Through this experience, or that, they will stumble into the Truth.

So, in this joyous Christmas season, may the free spirit of the Divine Servitor, the Christ, ring out from every heart. May we feel God's presence, see God's image and likeness in every one we meet. May that holy reverence—love mingled with honor,—in which we hold our Lord, be also extended to our fellow men. May we realize that we are all truly one, all here for a common interest,—to do God's will.

Then when the testing time comes,—the time for the sowing of the seed,—each will be a staff, a support to every other. Then in the gloomy stillness of the night the way will be opened for that guiding star, directed by God's own hand, to shine forth and illumine the pathway, and as it was in that former experience when the Father, through the virgin Mother-Mary planted in humanity the seed of immortal Life, so will we be able

to come out of the shadows of the valley of the testing-time with that old, yet ever new chant upon our lips, "Glory to God in the highest, and one earth peace among men."

IMAGINATION

IMELDA OCTAVIA SHANKLIN

CREATIVE literature is prophecy in fanciful mood; legend is history modified to please or admonish the later comers to our world. We have our seen and unseen lives; each of these has a portrayal in imagined events and in the survival from generation to generation of those narratives that have a foundation in events and a many-storied superstructure in the variations added by historians.

The dream and the incisive, close-carving thought are companion tools in shaping the life-stuff. All mental action is productive; it, alone, is potent. In the ultimate, all mind action is prophetic. The vision becomes a flesh-and-blood reality; in turn, this becomes a myth; the myth repeated as fairy tale or sung in folk legend, reëmbodies itself. And so, history repeats itself in the soul and in the nation.

The mind that reveres antiques is the mind that builds creeds and legislates against progress. Conservatism preserves the inert forms of its own dead past, and ignores the life that is now struggling to be born. The mummified thoughts of the generations agone produce heredity and compel reincarnation. The mother images in her unborn child an ancestral type—her former traits and lineaments, her own characteristics. By regrets for what he has not been able to accomplish, the man comes again to embodiment, in the hope that a deferred image of his own mind may be this time worked out in the

concrete world. Man is his own ancestor and his own descendent. He images a thing in his own mind, and then he submits to the thing imaged and feels that he must obey its nature and demands in him.

The uncorrupted imagination is self-knowledge. It embraces that which we were, that which we shall be, that which we are. It is the mentality of man, saying, "I shall be satisfied when I awake, with beholding thy form." It has brought the descended God up through the mist atom to the granite crystal, on to the clinging lichen, up to the flowering anemone of the deep, aspiring in the creeping thing upon the earth, into the beast-man, upward, upward to deferred, but certain victory in the perfect man Christ Jesus.

Into whatever ideal the *I Am* enters, there the imagination conceives and brings forth its progeny.

Some image in the zone of materiality, and in that nightmare state experience terrors.

Some image in the dream consciousness of intellect divorced from the Spirit, and there rear an impermanent column on which they trace in evanescent dews, the soul alluring syllable, Fame.

Some image in the ascending reach of the homing soul, and by visions shown them on the mount they know how to descend to their present places and build the ark of Jehovah's habitation after the pattern shown them on high.

A wavering, unstable faith images variously, distorting and inverting the essential facts of being similarly to the way in which a stratified atmosphere draws a landscape out of true proportion and relation in a mirage. But the builder must finally build after the Plan. The man who steadfastly holds to the image of the Christ, saying, "This one thing I do," like a star shining into the depths of a clear and tranquil pool, images his own unsullied glories. Man, reeling in the delirium of sense, sees strange phantoms and cries out as does the troubled sleeper, fearing this and that, and prays to be

delivered from the dire forms his maltreated imagination produces. In the Christ Jesus consciousness, the heavens open and the Holy Spirit images itself in the dove descending upon the God Word made flesh, and there proclaims the Son of God the King of man.

All the sweetness of life, the potential beauties of man, wait patiently back of the fluttering shapes which the ignorant imagination begets. The flowing verse, the stately prose, the graceful lines of gleaming marble, the magnificent arch, the stately cathedral, are the clothing of the near-God image. A little Scotch boy, watching the kettle on the kitchen fire, straightway set his image-builders to work. Hopefully he toiled, the ideal coming the while into clearer relief. Trustingly he persevered, the intelligent hand taking orders from the intelligent head, and then, his dream grew into visible shape,—and man knew one more mastery over the natural forces. For years Fulton carried in his mind the image of the steamboat. From one triumphant failure to another he bore its picture, until he brought it out in floating wood, and the watching throng cried, "See! it moves!"

The Eastern philosophers teach that the formed thing is illusion. This is equivalent to saying that things are what we see in them. To the practical minded, a spade is always a spade. It is an inert tool, which in the hard-muscled hand turns over the sod, that potatoes may grow. Yet there is another fact in the spade—it is even the triumph of a clear genius, dream-spark; an implement that shall make roses more velvety as well as potatoes more bulky. It is one of the essential victories—the supremacy of the soul over that to which it has submitted.

The imagination is what preserves the mind from sluggishness. It sets the ideal first in the mind's world and later bears it forward into man's world. The race attends the image builder and does him homage on his native plane. The Nazarene, whose concept of life

was an hourly oneness with the Father, has given us this picture, dear to the heart of all generations. Listen to him: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." This he said, imaging the highest ideal possible of appeal to the ears of his listeners. Stanch Job, gazing at the stars through the eyes of affliction, imaged grandeur in the skies. Hear him:

> "Canst thou bind the cluster of the Pleiades,
> Or loose the bands of Orion?
> Canst thou bring forth Mazzaroth in their season?
> Or canst thou guide the Bear with her train?"

He who images heavenly things leads the world heavenward. He who images Deity saves the world.

Poe, the singer of dirges, has given us the picture of despair. The inappeasable raven sits above the door, and to each hope upspringing in the heart, the night-dark bird cries, "Nevermore!" Another, he of the glad heart and courageous word, the prophetic Moore, imaged a social state so beautiful that gross minds have ever called it impracticable, so impossibly beautiful that the name of the commonwelath has been adopted as a synonym for visionary good. But the world is advancing toward Utopia. The beauty that is conceived, even though of an order hitherto undreamed by man, shall build its outer temple and stand before the world, a monument to the thought it embodies.

One essential fact to be observed of the imager, is that of the high order of mentality possible of production. No mind need be without its golden ideals, its holy ecstacy of talking face to face with God. That which transcends the commonplace is prophet or creator. Man constantly ascends in quest of himself.

When the imager of Spirit is approached in a matter of discrimination, his question is: "On what plane was this thing imaged, and who has named it?" Then he declares that the things bearing the image of Cesar shall be rendered to Cesar and that the things bearing the

image of the God seeking mind shall be rendered unto God. Thus he prevents the adulteration that comes when there is an attempt to set up Cesar's image in the temple of God, and he also avoids the blasphemy that takes of the things of God and seeks to set them in the revel halls of Cesar.

Words avail little unless the mental image conforms to the language of the tongue. There are denials that do not deny and there are affirmations that do not affirm. There are those whose lips frame words of worship but their hearts are far from God. The soul may beat against the wall of conditions with words, but if the mind's image is in the wall, the wall will defy the language. Those who play with words as a child juggles colored balls are often sorely disappointed when their incantations sink away in the realization that they were simply words, words, words. The earnest oriental pagan, laboriously working a prayer machine, and the occidental experimenter diligently parroting metaphysical phrases with his mind on his limitations, are not wholly dissimilar, with the chances for a happy result about equally divided. To give the word living power, it must be quickened by the imagination. If there was within the zone of this world's mentality one mind that could erase from its intelligent consciousness the idea of suffering, suffering would cease for the world.

No man lives to himself alone, therefore Jesus Christ bore the sins of those less spiritual than himself. He looked into the face of Glory, and became transfigured. In the clear crystal of his spotless mind he imaged God, and was drawn into God.

The lesson is obvious. If the eye gazes steadily at a brilliant bulb of light, the image will remain clearly impressed on the physical sense of sight for many seconds after the light is extinguished. We have borne the image of the earthly because we have studied the earthly. Earthly things are in themselves ephemeral; they change; they disappear. The heavenly is change-

less, permanent. We look upon it, and its permanence and beauty—ancestors to the permanent and beautiful in us—quicken the immortal splendor of the inherent God. The Image of the Likeness takes form; it becomes dominant. Then the night of false images is faded out by the light of God's day, and the lesser, partial lines draw into a perfect contour, and we behold ourselves as God has always beheld us, the Only Begotten.

THE SPIRITUAL NATIVITY

[These verses, setting forth the birth of Christ in the soul, were written by John Scheffler, a German mystic of the 17th century.—EDITOR.]

Though Christ a thousand times
in Bethlehem be born,
Unless He's born in thee
thou wilt be all forlorn.

Rejoice, my heart! that God becometh man
And is already born. Oh, where? In me.
As mother hath He chosen me. How so?
Mary's the soul, the manger is my heart,
The body is the stall, new righteousness
The swadling cloths, Joseph the fear of God,
The powers of mind are angels that rejoice,
Lightning is the glory,—senses chaste, the shepherds
That find him. The pearl's conceived and born
By dew within a shell, which I will prove if you
Still doubt. The dew's the Holy Ghost, the pearl
Is Jesus Christ. The shell's my soul, and thou
Receivest God when the Holy Ghost doth
O'ershadow His handmaid, the virgin mind.

For what we give of love and praise
Is never lost—but though it change in form,
It lives and loves and gives itself again
As need arises.

—*Ephie Venning Thomas.*

FAITH

Lesson Eight

ALICE RUTH

LENGTHENING shadows warned the reluctant ones at Broad Acres that the time of their departure must not be delayed, and with many expressions of interest in the rich new thoughts they had gained, they took their homeward way from the park, down the long maple bordered avenue to the public highway.

"Who can estimate the changes that will come into the lives of these people as the result of what they have heard today!" Mrs. Lovejoy remarked to her husband, as they watched the receding line of automobiles.

Then the telephone rang a call for Rev. Seamour to come to Mrs. Parker, who it was said, suffered from inflammatory rheumatism. Quickly Mr. Lovejoy brought out his car, and half an hour later he stopped before the main entrance to a rather imposing, colonial looking, farmhouse. Softly the door swung open, and a white-capped nurse ushered Rev. Seamour into the patient's room, and withdrew.

Mrs. Parker ceased moaning to say, "You can't do anything for me. My daughter called you but I haven't a particle of faith in you."

"Have you faith in God?" asked Rev. Seamour.

"Certainly I have," she declared, "I've been a church member for many years, and no one has ever questioned my faith."

"If you have faith in God, that's all that is necessary," Rev. Seamour assured her, "for it is God, not I, that heals. Think of God's love," he continued, "how firm and steadfast it is; how unlike the wavering love of mortal."

"True enough," interrupted the lady; "mortal love

is nothing to depend on; don't I know it? I've been deceived times enough."

"God's love," resumed the caller, "is dependable and forgiving; it is not his will that you should suffer. Just quietly think of God's love and forgiveness." Then in the deep silence, Rev. Seamour realized her healing. Leaving her in peaceful slumber, he softly went out to where farmer Lovejoy sat waiting in the car.

"You found Mrs. Parker an eccentric, I'll venture," said the farmer, as they spun along the country road. "Her daughter married against the mother's wish, and while the mother forgives the daughter, she is still bitter toward her son-in-law, who, she says, 'only wants her money.' She has been bedfast for months, and a profitable case for several doctors. Her daughter, Mrs. Grainger, and also Mr. Grainger heard both your sermons at the park today, and talked with several Truth students on the subject of healing. They must have been favorably impressed; instead of tarrying as many others did after the service, they went directly to Mrs. Parker's. Of course Mr. Grainger didn't go in, being under the ban of mother-in-law's disapproval. Mrs. Grainger went in and called for you over the phone; then she told her mother what she had done, and gained her half-hearted consent to receive you."

"I left Mrs. Parker sleeping comfortably," said Rev. Seamour, as they turned in the avenue at Broad Acres.

Next morning, Mrs. Lovejoy received a phone call from Mrs. Grainger, "Mother is up and happy, you must know. She wants you and Mr. Lovejoy and Rev. Seamour to dine with her, at six this evening."

A fervid July afternoon had scarcely begun to cool when the trio arrived at Mrs. Parker's.

They were greeted by Mrs. Grainger, who ushered them to the dining room, and there Mrs. Parker stood. Yes, stood! for the first time in three months! A tall, white-clad figure with a huge corsage bouquet of pink

carnations; she was smiling an unwonted smile, eager to receive her guests.

"Aren't you surprised to see mother so wonderfully changed?" asked Mrs. Grainger.

"I would be," replied Mrs. Lovejoy, "if the same wonderful thing had not occurred in the case of our little son."

Extending her hand to Rev. Seamour, Mrs. Parker said, "Forgive my rudeness of last night."

"It is forgotten," he replied. "I hope you slept well."

"Mr. Seamour, last night was the first in many months that I have slept the night through, and this morning I awoke with the feeling that I had been listening to angel choirs; for an instant, I thought I was in heaven. There was not an ache nor a pain in my body."

Mrs. Grainger, who had been busily seating the guests at the table, bowed her head for the brief blessing which Rev. Seamour offered, and then said, "You may imagine my astonishment when I came in this morning, to find mother up and dressed. Of course the nurse helped her, but even at that it was marvelous."

"What may I eat, Mr. Seamour?" queried Mrs. Parker, viewing the varied and abundant viands.

"There is nothing here that can hurt you; eat whatever you want. Thoughts and words affect our health more than the kind of food we eat. Neither diet nor medicine healed you."

"Can you tell us just what did heal you, Mrs. Parker?" asked Mr. Lovejoy.

"Why, Mr. Seamour said I must have faith in God, and I always had that, so I went to sleep and woke up well."

"If you always had the faith, and if that is what cured you, why didn't that faith keep you from getting sick, or why didn't it restore you to health, long ago?" Mr. Lovejoy persisted.

"I must admit that I don't know," replied the rather mystified lady. "Ask Mr. Seamour."

"Faith in God is essential, but it must be used," said Mr. Seamour. "You may have abundance of food to satisfy hunger, but if you do not use it you will continue to be hungry. To be benefited by faith, we must use it; furthermore, it increases with use. Mrs. Parker has greater faith today than ever before. Another element was added to faith in your case, Mrs. Parker, which is quite necessary to healing, and that is forgiving love. I think you will remember that as your last thought, on going to sleep last night. Faith may be ever so strong, but it fails to work if there is lack of love and forgiveness in the heart. 'Faith working through love,' shows us that we must free ourselves from condemnation, resistance, and all adverse thoughts, to have effective faith. Jesus said, 'According to your faith be it done unto you,' because this is unfailing law. Knowing that only the good is true, gives us a basis for the faith that brings good into our lives. There can be no healing without faith, and sometimes patience is called to coöperate with faith. Through patience we learn to subdue the personal will and desires, that the will of God may be done; positive, restful, trusting in God has its foundation in faith. Faith sees all things as already fulfilled, and takes them as the desire calls. Affirmation is the act of mentally taking the thing desired. We prove our faith in overcoming, and this is victorious faith."

Mrs. Parker, who had been deeply attentive, even forgetting to eat, now excused herself and went directly to the telephone in an adjoining room.

In the surprised silence that followed, she was heard to say: "Duane Grainger? This is your mother-in-law; yes, Mrs. Parker. Can you come over right away? Oh, Helen's all right. Perhaps you'd better dress for dinner, as we have company, but don't lose any time."

Mrs. Lovejoy afterward declared that a halo positively shone around Mrs. Parker's head, as she returned to the table. Everyone observed the radiant face she turned to Mr. Seamour when she made the declaration, "This day I'm going to be reconciled to my son-in-law. I'll prove my faith by overcoming, and make it a victorious faith; from henceforth, it shall work by love. I will patiently subdue my will and trust in God, who has mercifully healed me."

"Mrs. Parker, believe me!" returned Rev. Seamour, "as long as you hold these thoughts in mind you will have no more pain, for bodily ill has its starting point in the conscious or subconscious mind. Now have faith in yourself as well as in God, for you are his offspring. This will give you strength to meet, unmoved, any censure or condemnation that may assail you. You have the consciousness in your own integrity, your faith in the Christ within. It is right to have faith in ourselves; and we should have faith in all men, because all are children of God, made in his image and likeness, perfect in Spirit. It is through overcoming on every line, even as Christ overcame, that we may bring forth the fruit of righteousness, which is life eternal, and this righteousness is established by faith."

(*To be continued.*)

Life is an education of the soul; it is the opportunity for the gradual promotion of instincts within us which the world of itself could not give; that just as out of the physical life, the mental and emotional life with its wonderful uprisings and its pathetic fallings-away, its half-fulfillments and its half-disappointments, its radiant morn and its vast and holy night, its glimpses into a beautiful reality and the slow or sudden quenching of such lights—out of all these things man, the unconquerable spirit, the pilgrim of eternity, may build for himself a house not made with hands, eternal in the heavens. —*The Choir.*

LOVE

ELF-CONTROL is not self-conquest; it is but a step to conquest, more important to one in the ordeal of it than afterward. Hatred of generation is not self-conquest; it is often, however, an energy used in the preliminary step of self-control in these affairs. I have said that the life of the monastery cannot bring about the full spiritualization of the body and mind, so long as fear and hatred of women is a governing principle of continence; and that you cannot finally change the organic cry for the mate in a masculine heart by teaching the brain and the centers of the body that all things feminine are vile and abominable.

Certain power comes even from denial. There are men who have mastered many functions of the body, who have lived twice the years of men on this planet, who have made thought-force work with potent drive, who have developed incredible memories, and massed enormous knowledge in the cells of the brain. But these are trapeze performances, not the fertile powers of the true mystic. The old occultist, carried in his blanket for fifty years, dies at last; the brain with its fearful and wonderful accumulation of knowledge screams its last scream that it is running down. It is thrown into a sewer presently, so to speak, like the brain of Tallyrand which changed the face of Europe, but the mind which drove it goes on more arrogant and intolerant and farther than ever from allegiance with its own Spirit. Only love is fertile; by his fruits you shall know the man.

One cannot run away from a temptation; it will catch him again, like the hound of heaven. One cannot kill out desire without stultifying his own force—force that he will need presently to get over a ridge. Desire must be changed; temptation must be tran-

scended. To change a desire from its plane to a higher one, is transmutation—a mystical process like the changing of water into wine. Step by step, day by day, our entire mortality must be changed into spirituality. One does not know the beauty of mortality nor the strength of desire, until this transmutation becomes the dominating process of the life. Passion is power; it is only evil because it rules the Essential Being. You will need its full power for work in the next higher dimension. The time will come when you will rejoice in the possession of the power which possesses you now.

I have said that your Spirit, the Real You, is Loveliness Itself. As you awaken to Yourself, you love others. The greater the awakening, the more love. The more love, the more power for life here, the more beauty and fertility of production. The Real You is your Genius. It is a Lovely Thing, and inimitable. Its utterance through the mind and body is the beauty of the world in art and action and romance. If it could utter without being diminished at all by the lower vibrations of the mind which bring it through to matter—that utterance would be utterly lovely and immortal.

Spiritual progress is a love story all the way. Recall how we learn to love; first to love ourselves, our streets and houses, ourselves in others. Growing stronger, we love our countries and then all countries, becoming civilized, loving the world, loving others for themselves; loving that which we are not, and becoming attractive for what we are.

The love of man and woman is the strongest love we have to work with here. The love of the mate is potentially the love of children, and the love of one's children is potentially the love of all children, which is the love of humanity. Woman is that which man is not. In his cruder love, man tried to make woman after his own picture; and in so far as he succeeded he spoiled his life and put her real magic into a sleep like death. In exactly so far as woman has yielded to man's

picture and become the thing he wanted, she has become a pitiful nondescript, losing first of all the love of the perverse creature she destroyed herself to please.

Love is yoga—the desire for union. In the physical love, the desire is to possess—to complete oneself by drawing another in. In the spiritual love, the desire is to bestow—to die in order to live, to have by giving away, to liberate the Self by pouring out to another. The changing of the body and mind of man from one love to another; from the love of having and holding to the love that sets the beloved free; from romance to Romance—this is the Mystic Way. When the man learns that the glory of his mate is that she is not like him, but so much which he is not; that she has no real gift for him until he sets her free—the light begins to form about his head.

* * * * *

I have said that the yearning of the awakening Spirit in man at first arouses the mind and body to tumultuous outer questing, a passage of glamour and its disruption, of torment and parturition, accentuated in one life, as it is carried on more slowly in the masses through the incarnations. The quester cries at last in his agony, that the thing he is dying for is not outside, but within. He takes himself apart then—to find himself alone. It may be a long process, for the fruits of his past experience are many and must be assimilated, but when the hatreds are transcended and the scars cease to ache, he finds that he is still alone, and that the essential beauty of all the fruits of his births and passions are crying out for fulfillment again.

Man and woman went out of Eden together. They must come back together. Each must find the Self to find each other, for it is only through awakening spiritually that they can love spiritually. The East has taken the spiritual path alone; the West had gone the ways of matter. Each has gifts for the other. In the new cycle, the West shall take the celestial quest and

the East shall come down to earth; but the spiritual quest of the West shall be as man and woman together; as the East was that of man and woman alone.

Again, the awakening of the Heart Center within and the manifestation of Love outside, are two parts of one process. The mate is but one who epitomizes humanity. She appears without as she is conceived within. The love of the Spirit is but the inbreathing of a process which finds its outbreathing in the love of man; silence and action again; the growth of centers to receive powers; the inner establishment of sentiency before it can be recognized in outer manifestation.

* * * * *

The love between man and woman awakens the energies of generation. Love always, and love alone, brings forth. The beauty and holiness of the father-mother-child is not dreamed of as yet by the many on this planet; in fact, it cannot be seen except from above, after the love of the next dimension is entered upon. But suppose two lovers wish to enter this next dimension and lovingly and together put away the prerogatives of world-parenthood. Here in the beginning is one of the fieriest of the ordeals in this place: two in their highest organic power, not running away from temptation, but together, in the full awakening of the power of desire, changing it daily, lovingly, the primary transmutation. If they are real lovers, really of each other, they shall presently know the power of passion as it is not dreamed of by the myriad slaves of passion. Indeed, it cannot be known until it is known in love; therefore it can only be put away by lovers—no fear and hatred of reaction, but put away in love.

Why should it be put away? Because the love of generation is a dimension of its own, and entering it, one cannot dwell in another dimension. To ascend from the physical love to the spiritual love, another center must be awakened. The energy must be taken from the physical in order to awaken the spiritual. But re-

member that the awakening of a higher center sets free the lower *in* the Law.

The spiritual love center is in the heart. In its awakening, there is Knowledge. Its full awakening requires other ordeals than the transmutation of the passional nature. These ordeals are brought each to the other by lovers. All the habits of mind and life in relation to the boundaries of the three-score and ten must be transcended. There is no peace in the hearts of lovers who fear the separation of the thing called death. The mind of itself cannot transcend the fear of death. The spiritual nature alone can look over the border of the mutable into the establishment of the changeless. The love that casts out fear and fulfills the Law can only take possession of the hearts of lovers through the hard trainings of separation, by which the Self of each is found within.

So it is that with many the ordeals of together are but half. The two on their separate hills at length must take the love which pours out in pain and yearning toward each other, and with its fruitfulness bring to birth the consciousness within which transcends time and space. Often the two must learn to be happy apart before they can ultimately be happy together. Indeed, in the spiritual sense, it is declared that the joys of separation and together are equal, though different. Those who have experienced them have even said that there is a *dearness of presence* when the physical bodies are not worn, which cannot quite be known when the two wear flesh. The other way, without separation, is more difficult; its ordeals are accomplished by the instant and unfailing use of all the inward and outward powers of restraint—which means much more than control. It is a greater way, for those who are strong enough. It requires crystal-clear sincerity and uttermost devotion to vigilance.

In every step of the growth of true Romance, the tests come to keep the lovers from losing themselves in

each other. Pain is instantaneous when others who care for either of them are forgotten. The rights of others, whether of mind or spirit, whether of world standard or celestial standard, cannot be trampled upon without instantly disrupting the beautiful fertility of spiritual love. Intervention of others indicates weaknesses in themselves which are really keeping them apart. If the rights of others are patiently and tenderly fulfilled, as they can only be through the beneficence of the spiritual consciousness, those weaknesses which keep the lovers from perfect expression to each other and to all others, will be made whole. Real lovers dare to wait.

And finally, real lovers are not permitted to forget that as they are the world to each other, they must live as one for the world; that their children are all children; that the desolate Orphan, Humanity, must find in them the ideal of parenthood; that as two, they form one center for the radiation of love to all; that only as they pour out in service to all does the Holy Spirit—the Worker of the recreative Purpose—bless them.

. . . Ordeals—there are many and subtle. The lovers must not only know, but live the knowledge, that spiritual love cannot grow while they hurt anyone by their ways of expressing it. So, they learn, as one, that they must become selfless to find the Self; and that magic joys transpire between them in their utter giving to others; these happen during the still hushes between their great outpourings, during the brief breath-spaces of their ministry as one. This is touching the outer rim of spiritual joy; the joy itself could not be endured by anyone in this place. . . . Together and apart, the whole world is playing it in hardly perceptible action and reaction; the few with vivid haste. Together . . . I do not say it is not hard, but it is Romance. This is the fruitful love by which all men shall know them; and the endeavor required to nourish it, will strengthen them to attain the eternal safety of Liberation.—*Extracts from 19th Reconstruction Letter, by Will Levington Comfort.*

CHRISTMAS

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, And on earth peace among men in whom he is well pleased.—*Luke's Account of the Nativity.*

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air
When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

—*Phillips Brooks.*

To realize this purpose—to change humanity, to triumph over evil, and to honor the Father by a union never to be broken of the Father and the many sons who should be brought unto glory—this was the thought which filled the mind of Jesus Christ. This is the meaning of Christmas; and as we love God with soul and mind and strength, and prove our Divine Sonship by good will and kindness toward all our fellow men, we

shall realize the Divine Idea of our Master and unite in his blessed work.—*Observer.*

The kindness of Christmas is the kindness of Christ. To know that God so loved us as to give us his Son for our dearest brother, has brought human affection to its highest tide on the day of that brother's birth. If God so loved us, how can we help loving one another?—*Maltbie Babcock.*

This day shall change all griefs and quarrels into love.—*Shakespeare.*

God framed the history of the world in view of the coming of Jesus Christ. In the very beginning He chose a family whose line of descent should run directly from Eden to Bethlehem. This family God took into covenant with himself, and the promise of the covenant was that of its seed Christ should be born in the fullness of time. This covenant-line runs through the whole of the Old Testament as the golden thread runs through the beautiful fabric. Everything centers in this covenant-line. It unifies the Old Testament. It is the cord upon which the pearls of history are strung. Keep this in mind, and it will explain a thousand mysteries and perplexities in reading the Old Testament.—*David Gregg.*

If we were to fancy a wholly Christianized world, it would be a world inspired by the spirit of Christmas —a bright, friendly, beneficent, generous, sympathetic, mutually helpful world. A man who is habitually mean, selfish, narrow, is a man without Christmas in his soul. Let us cling to Christmas all the more as a day of the spirit which in every age some souls have believed to be the possible spirit of human society. The earnest faith and untiring endeavor which see in Christmas a forecast are more truly Christian, surely, than the pleasant cynicism of the atheists, etc., which smiles upon it

as the festival of a futile hope. Meanwhile we may reflect that from good natured hopelessness to a Christmas world may not be farther than from star dust to a solar system.—*George William Curtis.*

The whole air at the first Christmas-tide was tremulous with joy. It was a time for holy song, for inspired paean, for seraphic song. Let joy come still to our homes and hearts. Christ gives brightness and beauty, gladness and glory, to the whole circle of life and duty. Come, Lord Jesus, there shall be room for thee in our homes. Once there was none in the inn, but only in the stable; now our best is Thine. Only honor us with Thy beneficent presence. Let us away with strife at this season; now is the time to speak kindly words. Let us not carry into the new year the enmities of the old; let not the harsh notes of contention come into the heavenly song of peace. Christ came to give peace, and from heaven's throne today He bends to give peace to all who trust Him. He was the only person ever born into the world who had His choice as to how He should come. He might have come man, as did the first Adam; He came a babe. He inserted Himself into our race at its lowest and weakest point. If He were to lift the race He must get under it. He glorified the cradle; He beautified boyhood; He sanctified motherhood.—*Robert S. MacArthur.*

Blow, bugles of battle, the marches of peace;
East, west, north, and south let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!

—*Whittier.*

Life is before you,—not an earthly life alone, but life—a thread running interminably through the ways of eternity.—*J. G. Holland.*

SUNDAY LESSONS

LESSON 11, SUNDAY, DECEMBER 14, 1919.
THE SUPREME REALIZATION.

International Title—*At the Trial and Crucifixion of Jesus.*
—John 18:15-27; 19:25-27.

15. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest;

16. But Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

17. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not.

18. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19. The high priest therefore asked Jesus of his disciples, and of his teaching.

20. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.

21. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said.

22. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Annas therefore sent him bound unto Caiaphas the high priest.

25. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not.

26. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith Did not I see thee in the garden with him?

27. Peter therefore denied again: and straightway the cock crew.

25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

GOLDEN TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*The Son of God in me is come to redeem my world into the fullness of the Divine Ideal.*

Every realm of thought in the consciousness has its ruling center, or directive will, which has been established by the *I Am*. The religious, governmental and commercial systems of the outer world have their prototype in man; in fact, all of these have been brought forth from man's copying the thoughts of his mind, and these outer forms are sustained by the consent of the majority of thinkers. Should the preponderance of thought sustenance be withdrawn by those who sustain these systems, they would change their character or disappear. But they have become institutions of tenacity and power, and are not quickly overthrown. When the *I Am* has decided to change its range of thought from the personal to the impersonal plane of volition, it has to meet these various ruling institutions in the prevailing thought realm, not only within its own consciousness, but also in the world of which it is part.

Everyone who would know God as the one and only ruler of his life, must deny all ecclesiastical authority of an institutional order. He must know God as the formless Life and Intelligence, welling up at the center of his consciousness. He must know that "God is Spirit," and that Spirit is his only source of authority

and guidance. From the standpoint of the institution this is blasphemy,—"Being a man, makest thyself God" —and should be punished with death.

When called before this ecclesiastical tribunal, the *I Am* may need all its powers of realization in order to retain its equilibrium. Its undisciplined faculties will quail with fear before this religious institution, which claims to have within its keeping the life or death of the soul. Peter (Faith) denied Jesus at this critical trial, and only John (Love) seemed to have made an effort to sustain him in the ordeal.

But the *I Am* knows its place in Being, and stands alone in defense of the freedom of the open Truth which it has proclaimed and which it continues to proclaim. "The Truth shall make you free." "Where the Spirit of the Lord is, there is liberty."

The *I Am*, in the final relinquishment of mortal thought, and the temporalities which it has woven into the consciousness, retains its various forms of love. Though it may not take them with it into the universal realm of heavenly bliss where it now abides, it provides for them all in its heart center. (See verses 25, 26 and 27.)

DEFINITIONS OF TERMS USED

Realm of thought—Accumulation of ideas pertaining to any particular phase or degree of man's being.

Personal plane—That realm of thought and action in which man lives as unto himself, selfish and inconsiderate of other members of the race.

Impersonal plane—That realm of thought and action in which man lives in accordance with God as universal Principle, expressing equally through all creation.

Undisciplined faculties—Faculties which have not been definitely trained to support man's progressive ideals.

Universal realm—That which is all-inclusive. The unity of all things in Divine Principle, or God.

QUESTIONS

1. How were the religious, governmental and commercial systems of the world evolved? How are they sustained, changed or abolished?

2. How will man come to know God as the one and only ruler of his life?

3. What will enable the *I Am* to maintain its equilibrium when meeting established religious ideas?

4. How will the *I Am* be enabled to stand in its final demonstration?

5. Is there provision for temporal ideas which have been woven into consciousness? If so, explain.

LESSON 12, SUNDAY, DECEMBER 21, 1919.

THE SUPREME DEMONSTRATION.

International Title—*At the Empty Tomb and With the Risen Lord.*—John 20:1-10; 21:15-19.

[NOTE—The International Sunday School Committee gives us a choice of two subjects for this date. We have chosen the above.]

1. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3. Peter therefore went forth, and the other disciple, and they went toward the tomb.

4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. So the disciples went away again unto their own home.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith unto him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

GOLDEN TEXT—*He is risen, even as he said.*—Matthew 28:6.

SILENT PRAYER—*The risen Christ in me is resurrecting my mind and body into newness of life and health.*

On the resurrection morning, the friends and followers of Jesus seemed to have forgotten the promise that he would rise from the dead, and they looked for his body in the tomb. This means that when the belief in death has overshadowed us, it darkens the understanding; we must pass from under this cloud before we can be conscious of the presence of awakened life. Mary was searching for her Lord and Master in the tomb, while all the time he was at her side. John and Peter, failing to find him where they expected him to be, "went away again unto their own home."

These incidents represent phases of consciousness in the mind that has gone through the crucifixion and burial

of some mortal idea. When a great ambition fails, there is relaxation throughout the system, and without the Christ to lift us up, we are dead indeed. Every thing seems dark and all our hopes seem crushed. It is then that we should "turn back" to the living thought of the Jesus (*I Am*) standing near by, who says to the soul, "Woman, why weepest thou? whom seekest thou?" Grief, and the search for the lost one in some external place, is then quickly done away with. The ascending thought of the *I Am* is the saving idea, "I ascend unto my Father and your Father, and my God and your God."

The resurrection of Jesus takes place in us every time we thus rise to the realization of the perpetual indwelling life, connecting us with the Father. The graveclothes of mortal sense, which are thoughts of man's limitation and inevitable obedience to material laws, are left in the tomb of matter. Jesus said, "I have overcome the world." This means not only man-made laws, but the broken law of nature, the penalty of whose infringement is corruption of body.

The *I Am* is a lawmaker, but in order to rise into the realm of pure ideas it must not be attached to the clinging affections of the soul. (Jesus said to Mary, "Touch me not.") The two angels, "one at the head, and one at the feet, where the body of Jesus had lain," represent the pure, undefiled ideas of man's spiritual body, always present in Divine Mind. The human sense of body has been taken away, but the spiritual consciousness always abides. These two bright and shining thoughts said to the weeping Mary, "Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:6.

The most effective consolation we can get and give to others under grief, is to *deny* the human belief in death and separation. This dissipates the flood of sorrow-thoughts that submerges the souls of those who mourn. Jesus did not want the sorrowing Mary

(thought) to touch him, because it would pull him down into the darkness and ignorance of mortality. The spiritual mind does not grieve over anything; it does not look to matter and the limitations of the flesh for life eternal.

Always keep to your highest thought and deny every suggestion of sorrow or loss. To dress in mourning, and use black-bordered stationery, "out of respect for the dead," is a remnant of savagery. The children of darkness wear sackcloth and sit in ashes, but the Children of Light rejoice, look up!—ascend in every thought to the Father of Life and Light, and are thereby set free from the burden of grief and belief in separation.

Three times Simon Peter was asked by Jesus,—"Lovest thou me?" Webster's dictionary says that three is a cardinal number. It is therefore a number upon which hinges further mathematical progression. It is the completion of a trinity. It was upon the question of love that Peter's spiritual advancement hinged, and the test of love hinges upon its serviceability. It is quite evident that the truth which Jesus was trying to teach Peter was that if he truly loved, he would serve.

In the eighteenth verse Jesus explains what he meant by his questioning. Faith (Peter), when it first begins to awaken to the Christ Ideal, sees the diversity of possibility presented in this new life; it realizes that it can bring into manifestation anything it may desire—"walkedst whither thou wouldest" In its more mature state it realizes the necessity of service in a universal sense. The giving up of self and the working from a universal sense, is the death whereby we are to glorify God.

DEFINITIONS OF TERMS USED

Mortal sense—The sense of being mortal or limited.

Material laws—The laws which man has made for himself and his world; they hold their maker in limitation.

Spiritual body—That phase of man's being which embodies all his spiritual ideals.

QUESTIONS

1. Explain the significance of Jesus' followers looking for his body in the tomb.

2. What is the result of failure in some ambition? What is the remedy for this condition?

3. How often does the resurrection take place in us? What are the "graveclothes"? What does it mean to "overcome the world"?

4. How would you console one under grief? Should one interested in spiritual progression allow a sorrowing thought to touch him? Why?

5. What was the purpose of Jesus asking Peter three times "Lovest thou me"? What does it mean to us?

LESSON 13, SUNDAY, DECEMBER 28, 1919.

REVIEW—Read Psalm 106:1-12.

1. Praise ye Jehovah. Oh give thanks unto Jehovah; for he is good; For his lovingkindness endureth for ever.

2. Who can utter the mighty acts of Jehovah, Or show forth all his praise?

3. Blessed are they that keep justice, And he that doeth righteousness at all times.

4. Remember me, O Jehovah, with the favor that thou bearest unto thy people: Oh visit me with thy salvation,

5. That I may see the prosperity of thy chosen, That I may rejoice in the gladness of thy nation, That I may glory with thine inheritance.

6. We have sinned with our fathers, We have committed iniquity, we have done wickedly.

7. Our fathers understood not thy wonders in Egypt; They remembered not the multitude of thy lovingkindnesses, But were rebellious at the sea, even at the Red Sea.

8. Nevertheless he saved them for his name's sake, That he might make his mighty power to be known.

9. He rebuked the Red Sea also, and it was dried up: So he led them through the depths, as through a wilderness.

10. And he saved them from the hand of him that

hated them, And redeemed them from the hand of the enemy.

11. And the waters covered their adversaries; There was not one of them left.

12. Then believed they his words; They sang his praise.

GOLDEN TEXT—*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*—Isaiah 43:2.

SILENT PRAYER—*I am Spirit, and I am unfettered and unbound, mentally and physically.*

Water represents material cleansing, and fire represents spiritual cleansing. When John baptized with water, he washed away the sins of an external character. He did not enter into the subconsciousness. It takes something more powerful that water to purify the error conditions accumulated by the soul in its many incarnations. To purify this part of man, the presence of God, through Christ, is required.

Water also represents that great mass of thoughts which conform to environment. Every thought we entertain leaves its form in the consciousness; the weak, characterless words and expressions gather in the subconscious as water. When we get discouraged or disappointed and "give up," this flood of negative thought from the undertow of life comes to the surface in a consciousness of bodily weakness of some sort. When this state becomes chronic, the doctor names it dropsy, diabetes or Bright's disease. Then if we get scared, there is trouble ahead.

But when we know the Truth, and affirm it, the waters are confined to their natural channels again, and our strength is restored. It is the Lord that responds under the Divine Law to our thought and word. It is those who "believe through their word," that demonstrate.

When one is so attached to property or position that its loss takes away courage and ambition, the bodily

functions corresponding to those forms of materiality sympathize, and nervous prostration follows.

We build into our organisms whatever we most think about. A woman decided that she must deposit part of her husband's salary in the bank every month; she put away money for several years, and it became an absorbing thought with her. But she found that a tumor was forming in her abdomen, which grew in size as the bank account grew. She was threatened with an operation, but took metaphysical treatment instead, and the tumor has been gradually disappearing. (She is denying the power of that bank account to build up in her mind and body its material counterpart.)

Now do not assume that all women who take up the saving habit, will have tumors. It is the *absorbing interest* which the mind takes in the material object that counts. If one saves to meet a certain object, and keeps the feelings detached, there will be no danger of subconscious accumulation.

When we "let go," give up to material conditions, and get the result in a sense of weakness, the Spirit usually warns us in some way of the watery flood into which we have dropped. To dream of falling into the water is a pointer in this direction. The remedy is, Lay hold on God. His life and power are everywhere, and he is always with those who *believe* in him and affirm his presence. God will save you out of all negative thought conditions if you will seek him and conform to his law. (Read the Golden Text.)

DEFINITIONS OF TERMS USED

Subconscious—Below the line of conscious thought; memory crystallized into function and form.

Negative thought—Feeble, weak, weary, "I can't" thoughts.

QUESTIONS

1. What does water represent in metaphysical symbology?

2. What does fire represent?

3. What two great realms of consciousness must be purified before man is wholly clean?

4. When certain negative conditions appear in the body, what should the metaphysician deny in the mind?

5. What is the meaning when one dreams of falling into water?

Lesson 1, Sunday, January 4, 1920.

PERMANENT CHRIST CONSCIOUSNESS ESTABLISHED.

International Title—*Peter Preaches at Pentecost.*—Acts 2:14, 22-24, 32-42.

14. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.

22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know;

23. Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay:

24. Whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.

32. This Jesus did God raise up, whereof we all are witnesses.

33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

34. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35. Till I make thine enemies the footstool of thy feet.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

GOLDEN TEXT—*Whosoever shall call on the name of the Lord shall be saved.*—Acts 2:21.

SILENT PRAYER—*With joy and thanksgiving, I receive the baptism of the Holy Spirit.*

The ordinances of the orthodox Christian church are the "outward form of an inward grace." Baptism is symbolical of that cleansing of the mind which should precede the descent into it of Truth. The Greek word translated "repent," means, in the original, "change your mind." When we change our thoughts for better thoughts, we are ready for the next step, which is baptism—denial of sin or error thoughts. This includes more than a resolution to be good and to believe in Jesus as our Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin. It is a sin to even think sickness possible to man.

The Holy Ghost is the same as the Spirit of Truth. When we have received a concept of our relation (as spiritual beings) to God, the old state of thought is easily dissolved and washed away by baptism, or denial. Then into the mind come ideas direct from the Fountainhead, and we see everything in a new light. If this narrative of the early church be taken literally,

there was an entire change of property relations, the result of spiritual understanding. They sold their goods and put the proceeds into a common fund, to which all had access according to need.

This community of interests is undoubtedly an essential part of Christianity. It will finally be recognized and adopted by those who follow the teachings of Jesus. But before it can be made successful, there must be a change of mind from things temporal to things spiritual. So long as we have in our minds the great importance of money, houses, lands, jewels, food and clothing, just so long will it be unsafe for us to attempt entering into a property relationship which provides that all things shall be held in common. Personal rights in property will seem of great importance to us until we get hold of that inner Substance out of which all things are formed.

The "*breaking* of bread and the prayers" is a stirring into conscious action of the inner Substance, and a concentrating of the mind upon it as the real possession. Then "they took their food with gladness and singleness of heart." All who have attained this realization of the inner life will testify to the gladness with which it is appropriated in the consciousness. All outward pleasures pale into moonshine when this inner light of the Holy Spirit begins to shed its rays in the heart.

DEFINITIONS OF TERMS USED

Inner Substance—The formless essence that interpenetrates man and the universe. Physical science postulates its existence and calls it the universal ether.

QUESTIONS

1. How would you interpret the ordinance of baptism?
2. Are all sick people sinners?
3. What is the Holy Ghost?
4. What kind of change must come to men before they can own all things in common?

The Home

Christ is the head of this house.

Keep the home near heaven. Let it face toward the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, His will in all you do the absolute and sufficient reason.—James Hamilton.

CHRISTMAS BENEDICTION

I. O. S.

The Jesus Christ presence sanctifies this home. In every thought of love given forth, He is reborn to this household. In every gentle word spoken, we catch the chant of the angel choir, Peace, Goodwill. In each act of unselfish service to others, we have reënacted His ministry of healing grace, His miracle work of increasing good. . . So may we, day by day, bring Him into a more perceptible abiding with us, learning in Him that with Him we are also in the Father, and that the fullness of the Father's sufficiency is in us. . . Amen.

MRS. MAY'S PHILOSOPHY

Article IV.—Growing Young; the First Step

As Mrs. Goodwin—Grandma Goodwin—rose to her feet and looked around at the expectant group composed of three generations of women, her face took on a look of loving compassion, which brightened into a smile as she said, "Let us bow our heads a moment in remembrance that 'every good and perfect gift cometh from above.' "

Every head was lowered at the request, and a deep silence followed—a soothing, quieting silence, which fell

upon every heart present like dew upon the thirsty flower. When at last Grandma Goodwin's soft and penetrating voice broke the silence, every face was lifted and turned to her as the flowers to the light.

She was saying, "You have asked me how it was possible for me to master the years, and again put on the garb of early womanhood. I will answer you. *It was by the grace of God,* for I had nothing but what we all have in common, to begin with. At forty-five, I thought myself the most miserable of women. My loved companion passed away; my only daughter married against my wishes, and then, after a year, left an infant daughter. I was bitter and inconsolable, and so was plunged into the darkness of selfish grief; and then it was that my daughter's husband, Don, came to me and said, 'Mother Goodwin, you have been a good mother to my blessed wife, though you have misunderstood me. I want to be a son to you, and to give you, in place of the daughter I took from you, her baby daughter and mine. Our grief must not make us forgetful of the needs of this precious babe she has given her life for, and I will see to it that everything you need shall be amply provided.'

"Then he put his strong arm about me, and with pleading voice continued, 'Shall not our common grief at loss of *her*, and our mutual interest in the welfare of her babe, bridge the gulf that prejudice and misunderstanding have put between us?'

"He took up the sleeping babe and laid it in my lap. Well—how can I describe it? Suddenly my heart gave a great leap, and my arms clasped that little helpless bundle of love and innocence to my breast; then a baptism of tears followed, and washed away all the bitterness and selfishness that had darkened my soul, and Life opened afresh to me with a vision of useful opportunities, and a feeling akin to that which welled up within me when my own baby girl was first pressed to my breast. Only this feeling was deeper and fuller

of purpose, to bring into this little life all the joys that belonged to it.

"Then Don and I understood each other; I became to him a mother, and he to me a son, and from that hour a new spirit seemed born in me. All the latent energies of my soul awakened to the fact that I had been suddenly snatched from death unto life, and that henceforth my life and all its activities belonged to God. This was the beginning of my transformation, and the traditions of the old mind gave place to living possibilities.

"So it was, when my good neighbors came in to condole with me after my return with baby Esther, instead of finding the stricken woman who had gone away burdened with grief and garbed in black, there greeted them an altogether different creature, who, instead of recounting her loss, uncovered to their eyes the little baby life that had come to claim their welcome. Of course their astonishment demanded satisfaction, and to the personal questions that followed, I tried to make plain to them that the Lord had only fulfilled his promise, that *they who mourn* shall be comforted, and that it was now my blessed privilege to realize this comfort.

"Many more things I said to them out of the fullness of my heart, for I felt toward them all a great love that had never made them seem so near to me before. It was the beginning of a new relationship between me and my neighbors, and I soon found out that it really depends upon ourselves what kind of neighbors we have."

Here Grandma Goodwin paused, as if expecting this assertion would be challenged, and it was.

(*To be continued.*)

It is good to be children sometimes, and never better than at Christmas when its mighty Founder was a child Himself.—*Dickens.*

PARENT AND CHILD

The desire and purpose of a true parent is to become as soon as possible unnecessary to the child. All friendship rests upon harmony of disposition and integrity. You are seeking an expression of friendship, not of possession, with the child. You are not ruling each other. Your problem and that of the child is the same—the problem of self-knowledge and self-government.

You cannot give your child anything; it has come to take possession of its own; it has come after that which belongs to it.

In achieving for yourself you achieve for your child. Its breath is the atmosphere of your soul. Twenty years ago the problem was, "How shall I dominate my child?" Today, in solemn recognition of its divine voice and right, we ask, "How shall I set my child free? Free to obey and to be led by its own eternal voice of truth?" It faces no danger save from ignorant desire to think and live for it. The child is safe with itself.

God came *with* the child and planted the voice of truth in the child. It faces no danger save from the ignorance of its trainers. Your problem is to be, be, be, Be; for it breathes from your mental atmosphere. To *be* is to rule. You and the babe have come upon the same errand. You can journey with it, not for it. You have come to express yourselves (O joyous comradeship!); to apply the wisdom which was yours since the world was, *together;* come to remember and apply wisdom and get the experience which is knowledge and understanding. It has only come to walk beside you; this child of yours brought the plan of its life with it. The intuition of the child knows that plan. All the wisdom it needs is knowledge of itself; it brought with it the wisdom which the soul will throw over into the child's mind as it meets experience and *needs* its wisdom; for the mind, before you begin to educate it out of its function, is the perfect servant of the soul, one of

the vessels filled with the wine of life at a marriage feast. Modern education, the instant the soul begins to use its vessel (the mind), fills that vessel with the ignorance of earth, usurping the home of the soul until "the son of man" (thought) hath "no place for his head." The mind is to obey the voice of the soul, it is not to set up a clatter of its own.

Universities are not fountains of wisdom; fountains of wisdom are human souls. The problem today, to the thinking parent, is to see that education is not robbing the child of a divine heritage, the intuition, the voice of truth, the voice of divine authority within him. To discern truth is to become conscious of law and obey. You cannot substitute your law for the law of the child's being. Perfect obedience and perfect freedom are one in the true law of the child's nature. Obedience to that *law* will be obedience to you. Motherhood must know *the law* before she can have divine obedience.

I am not writing of lawlessness or license; I am writing of obedience, which is freedom; writing of perfect poise and perfect love; the love which knows no obligation or possession. Duty and obligation serve you and hold you steady *by the will* to the truth mark; they serve manhood and womanhood in the place of love; they are not the perfect love of the law which makes freedom obedience and not license.

I am not writing of animal parenthood; I am writing of a new parenthood born of an awakening force in nature's man. There is a crown of motherhood; womanhood has not yet worn that crown, but an angel is hurrying to the planet Earth with a new song and a light which cannot be hid.

The entire trend of modern education is to place the mind upon the throne of the soul. It is thus that Paradise was lost. The brain belongs to the soul, to intuition. A man may be learned in the coming era and never see a university, if his mind has learned its function of "vessel."

We only learn that which we already know; when we become conscious of that which we already know we say we have learned something. What else did Plato teach?

The business of the soul is to throw over into mind the wisdom it brought. The intuition is the messenger between mind and soul. The mind is to receive and record the message of the soul. This it does in the child before the mind is a "den of thieves." Our business today is the clearing of the Father's house that the vessel may be filled. Old habits of thought are to be scourged.

Parentage is not possession; parentage is privilege; parentage is opportunity.

You hold a babe in your arms. What has happened? Nothing to change the purpose of your life, the development of self. Life will bring you but *one* duty toward that babe—*the highest development of yourself*. If you hold your child as a possession, an obligation, a something to be trained, pushed and pulled in the direction *your* vision indicates, you declare yourself upon the animal plane of parentage. Your reward will be the reward of animal parentage. Your child's love will mean simply thanks for the sustenance you gave that child's existence. Its love for you will cease after its animal necessities are provided for. Your relation after that will be one of duty and obligation, not love.

The incident of birth does not mean ownership or comradeship. Birth does not bring affinity or relationship. Your child will reverence you just as much as you reverence it. Your relationship is declared at the moment you make for it an incarnating center; your motive toward it, your sincerity toward it, your love for it, your relationship for all the years of your life are found at that moment. The affinity cannot be made or patched up afterward; possession, obligation, responsibility, sacrifice for your child, are all centered and con-

fined to that moment of attraction. Its friendship with you is established then, if there is to be friendship.

You ask no obligation of your child because you bore him; you will not force upon him a friendship which is not an affinity of soul and mind *because* you bore him. Motherhood does not flow from the fact that you gave consent to existence. If you find comradeship with your child it will be upon the plane of comradeship; he will love you for the same reason he loves another. The fact that you bore him will strengthen his sense of duty towards you, but that fact will never create love towards you. And why should it? Bearing children is not motherhood or fatherhood.

* * * * *

The experiences which the child is to have is a source of anxiety to you; there is no problem about the child's experience to its soul. The soul holds the picture of its life, and your boy or girl will obey the voice of truth within it, if free to do so. You give your child to the God within him. "He watching over Israel slumbers not nor sleeps." The child embodied to awaken to its own knowledge, not to yours. It did not come to be "brought up." Israel to the ancients was the creative faculties journeying to the Land of Canaan, or the upper brain, unused in the race today.—*Louise Downes.*

Never deny the babies their Christmas! It is the shining seal set upon a year of happiness. Let them believe in Santa Claus, or St. Nicholas, or Kriss Kringle, or whatever name the jolly Dutch saint bears in your religion.—*Marion Harland.*

For little children everywhere
A joyous season still we make;
We bring our precious gifts to them,
Even for the dear child Jesus' sake.

—*Phebe Cary.*

FINDING THE SOUL OF MUSIC

HARRIET A. SEYMOUR

By one pervading spirit of tones and numbers all things are controlled.

> As sages taught where faith was found to merit—
> Initiation in that mystery old.
> The heavens, whose aspect makes our minds as still,
> As they themselves appear to be,
> Innumerable voices fill
> With everlasting harmony.
>
> —*Wordsworth.*

Music is more and more being acknowledged as a means of spiritual development. There are two ways by which a man may profit spiritually through music. One is simply to relax to it and let it sweep through him as a wave of healing and beautiful vibrations, or to enter into the very consciousness of the composer, by really hearing according to the law of harmony, melody, and rhythm. This latter way means a little training.

Very soon there will be music classes in every school, giving the simple elements, through listening and understanding. We have put the external first in music (as well as in other things), and so spoiled it for thousands of people. From *within out* is the law. "Seek ye first his kingdom" must be observed in the study of music as it must be in the study of religion. We shall have the millennium when every subject (in school and out of school), is handled in this way. It is better to listen and to really hear a very simple tune than to play pages of notes in an external way.

Potentially, all children—and all grown-ups, too—are musical. It is wrong to separate them into two classes, i. e., musical and unmusical. Train children to listen and to sing, and perhaps to pick out very simple little tunes and the chords that go with them, and you have opened up the realm of harmony in them and to them. A tune has direction and a definite center of rest.

Train yourself and the children to listen and to sing

consciously, knowing what the direction of the tune is and what the keynote is. Then try playing this tune, —and, as you play, listen for the simple chords that belong with it, for every tune has its harmony. In this way you awaken harmony in yourself, and give yourself a really musical start.

"Music is like water to humanity," says Basil King. He is right. Every one is thirsty for more of this harmonizing element. To enter consciously into this kingdom of harmony, is to add to the love and harmony in the world, and it is to find salvation within.

GROWING INTO GOD'S LIKENESS

A man who lived in London, in the fashion peculiar to several centuries back, met a most beautiful woman, and he so loved her that he longed to be different, that he might win her. He thought he could not present himself to one so pure and noble, because his past life had left its marks upon him. Then he remembered a place where they produced living masks, and being a man who could pay any price, he thought he would try the experiment. He went to this place, and, looking over all the models, chose a most innocent and beautiful face. He had the mask put on him, and presented himself to the lady. So wonderful was his appearance that he won her. Several happy years of devotion to her went by. But while they were having tea in their garden one day, to his horror he saw coming through the gate a woman that belonged to his past life. She charged him with duplicity, and dared him to uncover his face to his wife, for she would abhor him if she could really see him. He tore the mask from his face, and, greatly troubled, said to his wife, "Yes, look at me as I am." She looked and exclaimed, "Why, you are so much more beautiful than your mask! You didn't wish me to see the full glory all at once!" For in the time that he had been giving his attention to pleasing

her, he had grown into the likeness that would delight her, and, since the real is more glorious than the sham, of course he was even more noble looking. The moral of the story is that one must keep his attention toward that into which he desires to grow.

And so the one who centers his attention on God will find that he is growing into His likeness: for when one gives his attention to that which is Godlike, personality falls away, and he stands forth in the glory of true Being. Thus we attain fullness of life.—"*The Divine Science Weekly.*"

HOME

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart has builded!

Home! go watch the faithful dove,
Sailing 'neath the heavens above us;
Home is where there is one to love!
Home is where there's one to love us!

Home's not merely roof and room;
It needs something to endear it;
Home is where the heart can bloom,
Where there is some kind lip to cheer it!

What is home with none to meet.
None to welcome, none to greet us?
Home is sweet—only sweet—
Where there is one we love to meet us!

—*Exchange.*

As you grow ready for it, somewhere or other you will find what is needful for you in a book, in a friend, or, best of all, in your own thought—the eternal thought speaking in your thought.—*George McDonald.*

OUR PAGE OF BLESSINGS

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

ENTERTAINING ANGELS

Abraham . . . sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let now a little water be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and strengthen ye your heart; after that ye shall pass on: forasmuch as ye are come to your servant. And they said, So do, as thou hast said.—*Genesis.*

Blessings upon this bounty, and thankfulness for the abundant good which thou hast given us this day.

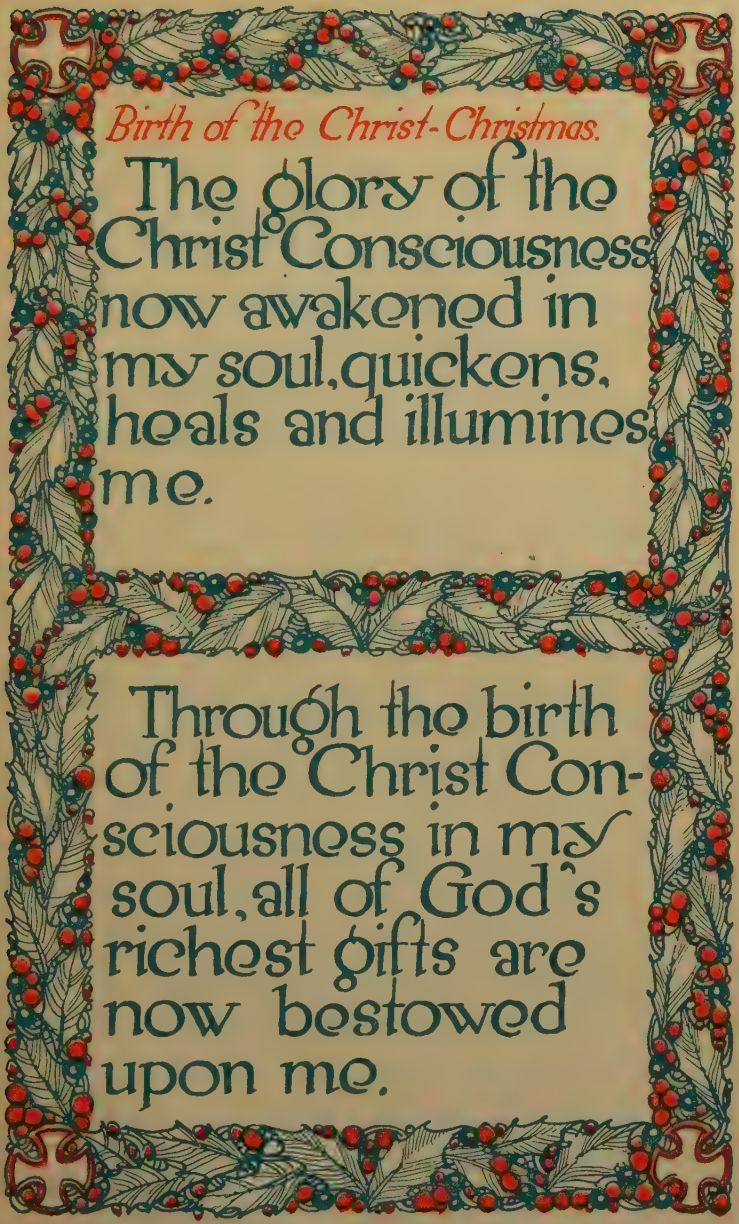
Dear Father, we thank thee for this food, which is a symbol of Thy Life and Substance. Help us to appropriate it to thy glory in our body temples. May we be continually blessed in peace, health and contentment through partaking of Thy Living Bread, and may we abide in the house of the Lord forever.—*M. W.*

I thank Thee, Father, for this food which Thou hast provided for me. Help me to eat and drink to thy glory, ever realizing the true, spiritual Bread of which this food is a manifestation.—*T. S.*

FOR CHILDREN

We praise Thee, our beautiful, bountiful God.

Infinite Presence, Thou art "the fullness of him that filleth all," and we thank Thee for this visible manifestation of Thy unfailing Substance, which shall nourish, rebuild, and restore us to thy Image and Likeness.—*M. P.*


Birth of the Christ-Christmas.
The glory of the Christ Consciousness now awakened in my soul, quickens, heals and illumines me.
Through the birth of the Christ Consciousness in my soul, all of God's richest gifts are now bestowed upon me.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
December 20, 1919 to January 20, 1920

The glory of the Christ Consciousness now awakened in my soul, quickens, heals and illumines me.

PROSPERITY THOUGHT

Held daily at 12 m.
December 20, 1919 to January 20, 1920

Through the birth of the Christ Consciousness in my soul, all of God's richest gifts are now bestowed upon me.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

We declare the Truth that shall bring to your consciousness the light and peace promised by Jesus Christ to those who believe. God is Love, infinitely greater love than man has yet realized for God or for fellow men. Meditating upon this great spiritual Love should fill your heart with peace and trust. God is omnipresent; the fullness of his Divine Qualities, Life, Love, Wisdom, Power, Substance, and their various expressions and manifestations, are also omnipresent. And we as his children, heirs of all that he is, can realize Omnipresence; but in order to do so, we must declare our faith in his Law, and consider ourselves free with the freedom of Spirit, free from mortal limitations and the bonds of personality. By this freedom is not meant withdrawal from our relations with those we love, but the lifting of ourselves above the limitations of these relationships. We must be willing to trust that each one has his place in the Father's love, and that there is a plan of life for him, which he is finding and carrying out, just as we trust there is a place and a plan for us.

Just here, stop for a few moments of meditation. Take this thought, realizing that of you and of all God's children, it is true, now and forever: "I am one with Almightiness. My environment is God."

Now, let us talk of your mother. All that is real of your mother, Spirit, is in Omnipresence. If God, Spirit, is present, your mother is present. The limitations of the personal relationship have passed, and you

and she will be free from sense of loss when you realize the Truth. The personality of your mother is expressing itself according to its most dominant desire. (You would not have it otherwise.) If she desired rest, she is resting in the one Mind. If it was activity and work in some chosen field, she has found that. Whatever the mind desires above all things else, that it finds and works out to the best of its ability.

Where one mortal clings to another in personality, both are in bondage. Tell your mother in silence that she is free with the freedom of Spirit, and a great joy will come to both of you.

You will see your mother as she really is when you realize Omnipresence. Your present opportunity is to cultivate the true childhood and the true motherhood of God in your own soul. The principle of child and mother love is within you, and as it is realized and given expression, you will be satisfied and blessed; you will prove a blessing to others. This principle existed in you before you were your mother's daughter in the flesh, and her going on in her expression does not change it. You will realize much comfort by seeing in all women the Divine Mother Principle; by being in all ways that you can, a daughter to them; by receiving in Spirit the mother love, which is being poured out by the Spirit of Love in these women, who are manifestations of the mother nature of God. It will also prove a help to you to comfort others of your family. Wonderful strength and peace come, as one gives comfort to others, and as you seek to comfort and serve those about you, blessed assurance will be yours.

* * * * *

It is more or less common for those with a great love nature, who awaken to spiritual consciousness and desire to help others, to sympathize a great deal. So long as there is human feeling in the sympathy, there is a tendency to magnify the errors and weaknesses. These sympathetic thoughts sink back in consciousness,

and as they are related to the power center and activity, they affect the throat of the thinker.

Lift yourself into the consciousness of God as the one Presence and one Power. Refuse to be moved by any appearance that is less than Truth,—health, strength, freedom, life, abundance. Do not think of another as a "poor sinsick soul." Whatever he may appear to be, the "sinner" is really a child of God, and is daily learning his lessons, developing his Christ consciousness. Do not let yourself melt in sympathy for even your dearest friends, though they may seem to be in distress. The Father loves them, and is pouring out All-Good to them. So long as they have their minds on self and its troubles, of course they will have hard experiences; but just as soon as they let go and turn to God, relief will come and new light and power. You can help by recognizing the Christ, not the poor human, by thinking the Truth and speaking to the master in the individual.

In your daily meditations, establish yourself in the strength of God, in the faith *of* God, that sure, unwavering state of mind that admits nothing but the Christ standard of thoughts.

* * * * *

One receives spiritual help through faith, not through "intellectual understanding." The Truth of Being is revealed to one by the Holy Spirit in the heart, not by means of mental reasoning processes; these are secondary, and are used simply to verify the scientific nature of Truth after it has been spiritually perceived.

* * * * *

"For he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath."—Mark 4:25. He that hath is the one who sees plenty everywhere. Through his constant recognition of abundance, his supply is blessed with the increase of the Lord. He that hath not is the one who is always complaining that his means are insufficient to

fill his needs. His vision of lack as a reality becomes so ingrained in his mind that he eventually loses even that which he had.

* * * * *

The reason you cannot concentrate and that you had the experience of seeming to be carried out of your body into space when trying to enter the silence, is because you need a strong realization of the unification of your spirit, soul and body; you need to know that they are one, just as mind, idea and manifestation are one, and that in truth there can be no separation. As long as you believe that you must leave your body to come into the spiritual realm of consciousness, you cannot really make that inner connection which is necessary in unifying yourself with the Father within. In the full salvation which Jesus Christ came to bring to light, the physical body of man, instead of being put off sometime, must be lifted up and redeemed through the Truth, until it is spiritualized, and man becomes a unit. Man is never fully saved until he is saved alive and entire, without any part of him going into the grave. This is what you need to know, for in holding to the old idea of death as being the gate to the realm of the spiritual, you have entered into psychical experiences which are not really spiritual at all.

EXAMPLE

The example of my grandfather Verus gave me a good disposition, not prone to anger.

By the recollection of my father's character, I learned to be both modest and manly.

As for my mother, she taught me to have regard for religion, to be generous and open-handed, and not only to forbear from doing anybody an ill turn, but not so much as to endure the thought of it. By her likewise I was bred to a plain, inexpensive way of living, very different from the common luxury of the rich.—*Marcus Aurelius.*

SILENT UNITY HEALING

HEALTH

Los Angeles, Cal.—It is with much happiness that I write you in regard to my little boy, who had typhoid fever. He has entirely recovered, and is in better health than ever before. The two doctors and four nurses gave him up, and he lay in an unconscious state for four weeks. I held faith with God and Unity, and never once let go my trust, even when they said nothing could be done for him. On a sheet of paper, I wrote down all the health prayers I had, and pinned them in the pocket of his little gown. He seemed to know that they were there, for when we changed his gown, he would put his hand up as though to make sure they were not gone. Both my husband and I thank God and Unity.—*Mrs. E. F. M.*

Rocky Mt., N. C.—I thank you for your prayers. The doctors said I had a tumor, and they could do nothing for me. I could not make up my mind to go to the hospital, as they wished. When I learned of you I wrote you for help. The growth has disappeared, and I have gone down to my usual size. I cannot praise God enough.—*Mrs. M. W.*

Houston, Texas—I wrote you about three weeks ago for prayers, that I might be healed of bronchial trouble. I began getting better, and kept on steadily improving, until today I am well. I thank God.—*Mrs. E. H.*

Lincoln, Neb.—I wrote you for aid for my son for freedom from hay fever. He is now entirely well. I thank you for your faithful prayers to the Father.—*Mrs. C. M.*

Los Angeles, Cal.—I wrote you for prayers for my son, who had boils. When I mailed my letter to you, he was walking on his toes, as the boils were on the calf of his leg and in the bend of his knee. No sooner had the letter gone on its way, when he got up and said he did not have to walk on his toes any more. In less than a day the boils were gone, and he has not been troubled since.—*L. E. T.*

St. Joseph, Mo.—From the very moment I began my letter to you, asking prayers for a better understanding of God's laws, the headache, with which I had been suffering for several weeks, left me, and by the time my letter was in the mail box I was completely healed.—*Mrs. E. M.*

Alhambra, Cal.—You may discontinue prayers for Mr. R., as he is entirely free from rheumatism. We are so thankful to God.—*Mrs. W. H. C.*

Grant, Mich.—You may discontinue your prayers, as my stomach is in perfect condition. I thank you for your help.—*Mrs. H. K.*

Quincy, Ill.—The hay fever has entirely disappeared. My head and chest feel free, and I can breathe easily. I am thankful for your prayers.—*J. A.*

Long Beach, Cal.—I am entirely cured of tubercular ulcers. I am very thankful to God for your prayers.—*Mrs. J. E. T.*

W. Lynn, Mass.—My letter had scarcely reached you, when all the symptoms of a seeming throat trouble and cold left me, and I am as well as ever.—*Mrs. V. C. P.*

St. Louis, Mo.—W. S., who was seriously injured in a fall, is perfectly healed through your prayers. Praise God! —*Mrs. W. H.*

Eugene, Ore.—After fifteen years of illness, and six times on the operating table, every organ in my body is in perfect health and order, through your prayers. It is God's love and peace and cheer that I think of.—*Mrs. W. S.*

Bluffton, Minn.—My little girl, for whom I asked your prayers, recovered before the letter even left the post office. I am very thankful. My son has met with great success in his business.—*E. S.*

Chicago, Ill.—Through your ministrations I was quickly healed of a stubborn cold, which seemed to become more serious under treatment other than your prayers.—*L. B. C.*

Bedford, Ind.—A fellow workman had a severe pain in the chest, and he thought he was threatened with pneumonia. I prayed for him, and in about four hours he said he was well.—*P. M.*

Wilkinsburg, Pa.—Please find inclosed love offering. You may discontinue prayers, for my stomach is entirely healed through your ministrations. When my husband wrote you, I was confined to bed. The doctor attending me said there were ulcers in the stomach. The only medicine he was giving me was morphine, to keep me sleeping. I was unable to take a spoonful of water, and no solid food for days. Now I am able to eat everything in the vegetable line. I surely thank you for your prayers.—*Mrs. W. G.*

Glendale, Cal.—I wrote you for prayers for myself, and was immediately relieved of hemorrhoids. I am more than grateful for these blessings.—*Mrs. C. W. G.*

PROSPERITY

Campton, N. H.—Last spring when I wrote to you, I did so want to stay on the farm, but we had no hired man, and no team to plow with. Well, after I mailed my letter to you, I made up my mind that God knew what things we had need of, and I just let him run the farm. I felt that my beloved husband was not dead, but that he was one with the Father, because the Father is everywhere present. Therefore, my husband must be right here, working through us in Spirit and in Truth. I did not worry about the crops, but felt as if I must tell every one I met how lovely everything was growing. First of all, a man came and wanted to work. His demands were very reasonable, and he stayed until the crops were planted. I got a team of horses for their keeping, and I kept them until the crops were harvested, at which time the owner came for them, so I did not have to keep them after the work was done. The crops have been bountiful, and I am expecting to find a good market for what we have to sell. Everything has worked out beautifully, and money comes in to pay the bills.—*Mrs. J. F. M.*

Belmar, N. Y.—My suit case that was lost for several months, and for the recovery of which I asked your prayers, has been returned to me. I thank you.—*Mrs. T. R. P.*

Exeter, N. M.—I asked your prayers for my nephew, who was greatly discouraged, being unable to find employment. The answer came quickly. He was offered three good positions within three days, each one in his chosen line of work, thus giving him a choice of locality. I am so grateful to the Father.—*E. I. M.*

San Leandro, Cal.—I needed fifty dollars, and my husband asked me to try and borrow the amount. I said to him that I would go to my never failing Bank. I told God that I wanted the money, and I thanked Him that it was already mine. This was at two o'clock. Thirty minutes later, the postman brought me a letter containing a present of fifty dollars. The Father knew what I should have, before I asked for it or even knew my need.—*Mrs. M. G. W.*

Wilwaukee, Wis.—I am inclosing a love offering for prayers offered to secure suitable quarters. We have found a desirable place, and we all feel that God will be the Master there.—*G. B.*

Clarksville, Tenn.—When I wrote you for prayers, it seemed impossible for our barn to be built in time to store

the crops, but it was finished in ten days, and all the crops stored. I give thanks to God.—*Mrs. H. L. R.*

Royston, Ga.—I thank you for your prayers, which brought about the selling of my home. It sold at an advance over my former price.—*Mrs. D. A. B.*

Boston, Mass.—Shortly after writing you for prayers, I rented my vacant room and my husband received a check for some money that he had been expecting for sometime. I thank God.—*Mrs. C. M.*

El Paso, Texas—Since receiving my Prosperity Bank in August, I have purchased a new multigraph machine. I am a public stenographer, and for some time I have wished to add this machine to my department, but until I began to study Unity I knew nothing of the Law of Prosperity. My multigraph machine is a pure, simple demonstration of God's love. I certainly have tested the practical side of the Law, and it has solved all of my problems up to date.—*M. O. S.*

Gonzales, Texas—This is to report that my sister passed the geometry examination all right. We give you and God the praise.—*C. L. U.*

Winkleman, Ariz.—I had had a very hard time this summer, as I had planted a market garden and lost it by drouth. Then I planted another garden, and lost it. That took the last cent I had, and I had no work. I wrote you for prayers for prosperity, and before the letter reached you I found work for three days, at $2.50 a day. A man paid me $10 that I did not know he was owing me. Then I got a job cutting wood at $3 a cord, and I can cut a cord a day. You see the Lord has wonderfully blessed me, and I am so thankful.—*E. H. Westover.*

Los Angeles, Cal.—Sometime ago I asked your prayers to aid me in getting a position. I have found just what I wanted. I am inclosing a love offering.—*V. R.*

Merritt, B. C., Canada—I thank you for your kind prayers, and ask you to accept this love offering. My son has been steadily employed since I asked your prayers. We have in all ways been blessed.—*Mrs. M. C. K.*

Healdton, Okla.—I wrote you for prayers to aid me in selling some property, which I had been trying to find a market for, for several months. About a week after I received your letter, a man came to me wanting to get my terms, and we closed the trade yesterday, satisfactorily to us both. I am very thankful to you for your ministry.—*G. E. C.*

PROTECTION

Winnipeg, Man., Canada—I want to thank you for your prayers for the protection of my nephew while he was in France. He was in the firing line for eighteen months, without a scratch or a wound.—*Mrs. N. J. R.*

San Fernando, Cal.—My son has returned from overseas, well and hearty. He was at the front thirty-one months, and received not the slightest hurt. He now has a good position. I thank you for your prayers in his behalf. —*Mrs. F. H. V.*

San Angelo, Texas—Abundant rains brought on a heavy growth of weeds in my back yard. I was cutting them down with a hand sickle, gathering an armful and then cutting them off from the roots. They were over waist high. Suddenly I heard the warning of a rattlesnake. Wondering where he was, I stepped against the fence to see if I could locate him. Finally I spied him just under my feet. For a second I was afraid, and jumped back. Then I remembered that God's Life is all. I went on about my cutting, leaving a space all around the snake, telling him to go in peace. As I moved away he ceased rattling. While still close, I remembered that every snake has a mate. As the thought came into my mind, I gathered an armful of weeds, and, just beyond, there lay a second rattlesnake. I told it to go in peace, as I wished to work there. I pressed down the weeds to one side of it, and the reptile glided away. When I returned from the house after getting a drink of water, both were gone and neither has been seen since.—*Mrs. M. V. T.*

Battle Creek, Mich.—I have had one blessing after another, but I never knew how to count them until I read the story about Mrs. May, in Unity. That has helped me more to get an understanding than anything else I have ever read.—*Mrs. G. H.*

HELPED BY UNITY LITERATURE

Oakland, Cal.—I have followed your instructions carefully, and I now feel that I have learned one of life's most important lessons—that of trusting the Source of inexhaustible supply.—*Mrs. L. J.*

Santa Rosa, Cal.—Through Unity, Weekly Unity and Charles Fillmore's "Christian Healing," I have learned to live. I live in the center of my being, where *I Am;* the daily little worries come and go, with no annoyance to me, for I am truly poised in Truth.—*Mrs. G. F.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

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Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

Do you wish to hear a Unity lecturer in your city during the year 1920? Every center and study class interested should write to the Field Department and learn how to accumulate a lecture fund.

A THOUGHT ON CHRISTMAS GIVING

The giving impulse is a good thing to cultivate at any time, provided judgment and discrimination are used in the practice. At the Christmastide, when everybody in the world is bent on making some one happy, the mind naturally turns to gifts for family, friends, and for those less fortunate in possessions.

And a lovely thought it is! But how often mistakenly handled. Weeks of preparation are spent in making useless knicknacks—"dust collectors," as they have been waggishly named. When the final days before Christmas come, there is a feverish hurry-scurry of shopping, in the effort that no one shall be overlooked. Too often the result is far from satisfactory.

Now let's paint a pleasant picture. The Unity student sits down in the quiet of his or her room, checks off the books, booklets, and subscriptions, with which friends are to be remembered, encloses in an envelope with check, money order, or cash,—mails, and we do all the rest.

Your package will be neatly and attractively wrapped, and sealed with holly decorated strips. At your request, a Christmas Greeting card will be enclosed with the name of the sender written on it.

You could give no more acceptable and useful gift than one of our books or booklets, or a subscription for a Unity periodical.

Look back for just a moment, at the time before you began reading Unity literature, and draw the contrast between your present mental and physical condition, and that of the time now happily past. How can you withhold from others the opportunity to make their lives over! Use your Christmas money to spread the message of peace and good will as the Master would have you do it. What greater privilege than that of being the instrument by which His redeeming, healing work is carried on among the children of men!

AS A MAN THINKETH

by JAMES ALLEN

Mind action and its results are made clear as daylight in this booklet. The contents are of such general interest that many employers presented their employees with copies last Christmas. Paper cover with holiday decorations. Price, 20 cents.

MOVEMENTS OF TEACHERS AND LECTURERS SENT OUT BY THE UNITY SCHOOL

[NOTE—Attention of Unity readers is called to the fact that a detailed schedule of Unity lecturers is published regularly in Weekly Unity; those interested in their movement should watch the Weekly.]

MRS. JENNIE H. CROFT has completed a very successful ministry in New York, visiting the following cities and delivering lectures on her return to Kansas City: Albany, Schenectady and Syracuse, New York; Columbus and Cleveland, Ohio; Detroit and Kalamazoo, Michigan; Chicago, Illinois. Very gratifying reports have been received in regard to all of her work.

MISS IDA MINGLE is continuing her work in Chicago, under the auspices of the First Unity Society of Chicago, 431 South Wabash.

MR. RICHARD LYNCH will continue his ministry in New York until the first of the year, after which he will return to Kansas City, making a few stops for lectures enroute. In March, Mr. Lynch is booked for Los Angeles, California; while in the West, he will lecture in many other cities in that section of the country.

MISS KATE M. NEVILL has given the most successful classes in her experience, at Topeka, Kansas; Lincoln, Nebraska; Minneapolis and St. Paul, Minnesota. These centers are unanimous in their declaration of spiritual uplift, and that a great impetus has been given to their activities. Miss Nevill is lecturing in Winnipeg, Canada, until December 5, and can be seen at the Empire Hotel. It is the plan to send Miss Nevill to New York after the holidays, but nothing definite can be announced at this time.

VIVA M. JANUARY, a teacher sent out by Unity School, has been conducting a very successful work in Indianapolis and Ft. Wayne, Indiana, and in Toledo, Ohio; many requests for her services have come in from various towns in Ohio, Indiana and Illinois. See Weekly Unity for definite dates.

Centers and groups of Truth students interested in

hearing Unity lecturers should communicate with the Field Lecture Department.

THE INVISIBLE RESOURCE

A NEW BOOKLET

by CHARLES FILLMORE

"The Invisible Resource," just from the press, is the last word from the author on this ever interesting subject of Prosperity.

The teaching proclaimed in the booklet is to this effect: In the ideal realm is all that man can possibly appropriate, not only for daily needs, but also to maintain eternal life in the body. The fact that man has always fought death indicates that this most powerful desire for continued life may be fulfilled. As the author says, "If I can conceive a truth, it follows that there is a way by which I can make it apparent." The writer also boldly reveals what few have had the courage to face before,—the relationship between sex and finances, only a hint of which can be given in this notice. Some suggestive thoughts from the contents follow:

The Visible and the Invisible—The Desire to Overcome Death to be Fulfilled—The Power of the Word—Overcoming Poverty by Traveling the "Highway of the Lord"—The Divine Hand Guiding the Universe and You—Unloading Old Ideas About Money, Possessions, and Power—Riches Bind in Material Darkness—The Divine Supply Brought Forth without Laborious Struggle—Retaining Substance—Cleansing Spiritual Fires.

Were you to read in the press, of some place, however far away, where you could go at a certain time, and by so doing add but *one* year to your lease of life, you would strain every nerve to be there at the moment. When you learn that you can live, not only one year longer, but indefinitely, without going anywhere, you will send a request for "The Invisible Resource," and the nominal sum of 20 cents to cover our expense for paper and printing, will you not? You won't keep all this good news for yourself either. You'll want to send "The Invisible Resource" to friends for Christmas.

Edition very appropriate for gift purposes. Printed on good book paper, in large, clear type. Art cover on artistic Antiquarian paper, designed in gilt. "The Invisible Resource" is inclosed in a handmade envelope. Price, 20 cents.

PUBLISHERS' NOTES

The easiest and simplest solution of the Christmas problem—a subscription for one or all of the Unity periodicals.

These magazines teach of the living Christ. At the season when we commemorate the birth of the Holy Babe in the manger, what more fitting tribute than to present our friends with a year's course of reading which will awaken the Christ in each soul!

Unity Monthly Magazine is a publication, at once re-religious, metaphysical and practical. It teaches the way of true living—the attainment of health, happiness, and prosperity.

Weekly Unity supplements Unity Magazine (monthly), in being a digest of the metaphysical thought of the day. A reader of Weekly keeps in touch with the last word in advanced thought lectures and literature.

Wee Wisdom, the enlarged new magazine for children, contains interesting, imaginative stories, besides Bible, nature, and animal stories, verses, woodcraft, needle work, puzzle page. The child's taste for pictures is appealed to with elaborate illustrations.

These three magazines will meet the spiritual needs of any household, however large and however diversified in thought. While the Jesus Christ standard is maintained in all, the editors labor under no doctrinal nor sectarian limitations.

We can guarantee harmony in mind, body, and affairs, to any family that will read these three publications thoughtfully, open-mindedly, and systematically.

If you are a regular reader, why not send one or all of these magazines to some one who would, in all likelihood, be benefited by the visits? If you are not already a subscriber, why not subscribe for it today?

Unity Magazine, $1.00 a year; Weekly Unity, $1.00 a year; Wee Wisdom, $1.00 a year.

It is sometimes difficult to know just what books would be acceptable to friends who are not especially interested in the Unity teaching. The following are suggestions:

"Love: the Supreme Gift" is a book of such contents and quality and binding that it has been pronounced an ideal present. "In Christ's Garden" is also a dainty and unobtrusive gift. You can't ever make a mistake with a handsome Bible.

For the child, whose little, unfolding mind eagerly opens up to the sunlight of Truth, we would suggest first, that masterpiece for children by Myrtle Fillmore, illustrated by Wilmot Heitland, "Wee Wisdom's Way." A companion volume to Wee Wisdom's Way in binding and general make-up is "Sir Smile-Ups," a merry, jingly story for childhood's happy hours. Another book, which, although a children's story, would be devoured by the average grown-up is Miss Shanklin's "Treasure Box." Then we have Mrs. Hardy's "Nature Talks," and Miss Kellerhouse's "Love's Roses," not forgetting the new enlarged, monthly magazine for children, Wee Wisdom, with its wonderful pictures.

The "Beaux Arts" booklets deal with many subjects, and one may select from their number with perfect safety. Most people would be interested in establishing their prosperity on a safe and sure foundation. Therefore, we offer "The Prosperity Series" as another suggestion.

See supplement in the back part of this magazine for description and prices.

In presenting our Christmas offerings, we want you to feel that you are not dealing with a coldly commercial publishing company, but with friends who glorify all of their work with a spirit of love. We are only too glad to give you the benefit of our loving service, in order to make your Christmas and that of your friends a joyous, happy, peaceful, profitable time.

One of our earnest Silent Seventy workers writes: "It cheers me to see the look of gratitude on the faces of those to whom I give the literature. I could ask for no greater reward."

A wrong impression has been gained by some of our readers about the Silent Seventy work. They have felt that the Silent Seventy workers are selected by us through some occult power which we possess of discerning those fitted for this purpose. Not so. Anyone who desires to help in distributing free literature, may enroll, and receive literature for distribution by applying to the Silent Seventy Department.

Friends are suggesting that we establish a fund, for free literature to be sent to prisoners. Such a fund is already operative among the Silent Seventy patrons. Contributions to this fund will be gladly received at any time.

Further on in this issue, you will find a page devoted to the interests of the Silent Seventy activity.

The New Wee Wisdom carries the message of Truth in picture and story in a way that fascinates and impresses the child mind. When the child is inclined in the right direction, its whole after life has the benefit of this influence.

Would you give one dollar to put into a child's life the influence which you now say you would give anything to have had? Send for a sample copy of the New Wee Wisdom, and be convinced that it now carries the message of truth in a manner that meets this great need. $1.00 a year. Sample copy free.

Weekly Unity contains eight pages of inspiring reading. The thoughts and ideas of many of the advanced thinkers of the world are reviewed in its columns. Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people. Notes of the work at Unity headquarters as well as of the work in the field, are of special interest. The daily thoughts and suggestions, and the weekly Bible Lessons are helps in spiritual living. Has it ever occurred to you that when you subscribe for Weekly Unity, you get fifty-two spiritual messengers a year for less than 2 cents a week?

Here are a few lines from an appreciative member of our family: "The very pages and covers of your publications look different—the print is clearer, the paper more pleasing—all because I know of its consecration by you. And I am sure that there goes from the hearts of all other recipients of one of your publications, as from mine, a prayer of thanksgiving for your beautiful consecrated work, and what it means for all mankind."

We are always open to suggestions. Some of the most valuable ideas that have been worked out in furthering the business interests of Unity have been contributed by correspondents and subscribers who thoughtfully interested themselves in our work. No doubt, many of our readers have practical suggestions in mind, of which we should gladly and thankfully avail ourselves if they were presented to us. Two heads are always better than one.

If you are in the notion of buying yourself a piece of jewelry for Christmas, we can offer you the Good Words Club gold pin. It is beautifully and daintily designed in blue enamel and bears the symbol of the Three Wise Monkeys, signifying "See no evil, hear no evil, speak no evil." Price, **$1.50.**

The Good Words Club Motto is a 10 by 12 inch card, handsomely decorated, with the pledge done in hand lettering. Remember your friends with one. Price, 25 cents.

A new correspondent says: "I have never had a book that gave me as much pleasure as 'Lessons in Truth.' It seems that every time I open it I find a new point explained. I am eargerly waiting for my copy of Christian Healing, which you say is on the way. If I had only known of your works years ago!"

We have prepared packages of Concentration Leaves for the use of teachers, classes and centers. These are two color 5 by 8 inch leaves which have been left over from Unity Magazine and have all been blessed by Silent Unity. Each package contains more than 50 leaves but not more than 5 of any one kind and sells for 25 cents.

Read what a wise mother says about Wee Wisdom: "Please send me Wee Wisdom, beginning with the August number. Although my baby is years from the age when she can read and enjoy these magazines, still can I afford to let slip by these issuse which I know *will* help her later on, and possibly others *now?*"

Unity study classes are being established in all parts of the world. In order to prepare teachers and lecturers for future work in the field, training classes are being conducted two evenings a week at Unity headquarters. Please hold the thought of illumination for our young teachers.

You should see the many visitors who come to Unity. They seem to be "dropping in" from the four corners of the globe, and the interesting things they have to tell of benefits received from Unity ministry and literature, make us more and more thankful that we are engaged in such a work.

A California physician writes: "I am as eager for Wee Wisdom as any of the Wees. It pleases me to have it larger. I do so enjoy the letters written by the little ones. God bless them all and you all, too."

Unity has bought a new Garford truck, which will help to solve the high cost of drayage. In the last month 16,136 pounds of printed matter were hauled from Unity, besides books, papers and letters that went through the regular mail and express channels.

Christmas Cards, if desired, will be sent to the recipients of all Christmas and New Year subscriptions. The sender's name will be written on the greeting.

The new Sales Department is doing a regular land office business; but, being under the management of Unity's efficiency expert, all orders are being handled expeditiously.

Superbly designed and handsomely colored Unity Christmas Greeting Cards have been prepared by our artist. The supplement states that these cards are hand painted. This is a mistake. They are beautifully tinted in three colors. The supplement was printed before this page was put on the press, and we have just noticed the error. See supplement for further description and prices.

A few words from an enthusiastic subscriber: "Here is my renewal to Unity Magazine. You like the *truth*. So here is that also. Unity Magazine, outside of the Bible, is the most appreciated literature which comes into our home."

Unity's subscription lists are growing so rapidly that it now seems necessary to purchase a new Graphotype.

Hearty Christmas Greetings to our friends will be found on the back cover of this magazine.

CHRISTMAS GIVING MADE EASY

Three valuable gifts can be paid for next February by using the Prosperity Bank Plan.

The drill in connection with the use of the bank affords a training in demonstrating prosperity. Three subscriptions for either Unity, Weekly Unity, or Wee Wisdom may be ordered for friends, and paid for after the holidays out of the bank savings. Thus a double advantage is secured.

General Prosperity treatment is given each person who takes advantage of the Bank Plan. The applicant signs the blank which is found on page 596, and when it is received by the School, a bank is mailed for the purpose of saving the amount necessary to pay for three subscriptions for Unity, Weekly Unity, or Wee Wisdom. If Christmas cards are desired, we will send them to the recipients of gift subscriptions. The cards will reach the friends Christmas day, informing them of the twelve months' treat in store.

THE SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join the Silent Seventy and take up this work. There are no membership dues; however, free-will offerings are welcome. Write the secretary for bulletin and further information. Each month we will publish testimonials; this month we give the following:

National Home for Disabled Volunteer Soldiers—Your generous donation has been received; thank you very much. Another copy of "Lessons in Truth" and "Christian Healing" could be used for the reading room here, as the copies you sent are to be catalogued for circulation. I shall see that papers and books are properly placed on tables, and am enclosing a list of additional books and pamphlets that we should like to have.—*Acting Librarian.*

Michigan State Prison—I am receiving regularly a supply of pamphlets and the periodicals, and wish to thank you heartily on behalf of the inmates of this institution. There are a number of men who have become deeply interested in the study of Unity, and I am glad that your kindness enables me to supply these men with literature.

Last night, at a meeting of the choir, the leader, one of the inmates, gave a fine testimony. He wrote sometime ago to Unity requesting prayers for deafness in one ear. The deafness is gone. I wish you could have heard his testimony. It was given in great earnestness, and undoubtedly made a deep impression on the twenty men of the choir. The man who gave the testimony is a graduate of the University of Michigan, having received there his Master of Arts degree.

This work has come to me in a wonderful way, at a time when I am ready for it. All affairs shaped themselves in the proper way and at the right moment, and I feel that the mighty Spirit of Divine Love has drawn, and that it is drawing to me now, an abundance of all good. It is a great work, full of opportunities for doing good, and I shall do my best to spread the gospel of Truth among the many inmates of this institution. I am deeply grateful to Unity for the great help which I have received.—*Chaplain,* S-70 No. AK-44.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. H. A. Schell, Anchorage, Alaska.

Mrs. Maria V. Taylor, 1227 Coke St., San Angelo, Cal.

Mrs. Boynton W. Piper, 58 Wolcott Ave., Box 157, East Walpole, Mass.

Mrs. L. W. Borleske, Dunsmuir, Cal.

Mrs. Walter Campbell, 425 Clinton St., Cincinnati, Ohio.

Mrs. Olive Huston, Wentworth, Cliff Road, Hornsea, Yorks, England.

Mrs. B. M. Beecher, 1119 Elizabeth St., Madison, Wisconsin.

Miss Aline B. Bowman, 1 Scotland Rd., Canandaigua, N. Y., phone 546.

Miss L. May Peckham, Ft. Meade, Fla., Box 137.

Mrs. E. A. Berry, Box 1, McAllester, Okla.

Mrs. Frank Borker, 1118 Herring Ave., Waco, Texas.

G. G. Connell, 235 First St., Niagara Falls, N. Y.

Mrs. W. E. Baird, 7617 Suffolk Ave., Webster Grove, Mo., phone Benton 554-R.

Alice L. Johnson, Ft. Bliss, El Paso, Texas.

THE CONSECRATION OF THE ROOM

by MARY BREWERTON DE WITT

Beautiful words of Life, Truth, Health, Purity, Harmony, Peace, Prosperity, Beauty, Wisdom, Joy and Love, form the theme of this lovely little booklet. Daintily bound; title enclosed in Grecian border design. Tied with white silk cord. Price, **25 cents.**

UNITY CORRESPONDENCE SCHOOL

The Unity Correspondence School is open to all who wish to study, in an orderly way, the truth of the Science of Life.

Before applying for the Course, a student should have read the Unity literature long enough to be familiar with the metaphysical terms used, and should have a fair understanding of the fundamental principles taught. "Lessons in Truth," one of the textbooks issued by this School, should be thoroughly studied before application is made.

Part One consists of six lessons which are prepared, questions thereon being answered and sent in to the School for correction. Subjects are:

1. The Silence
2. Healing
3. Prosperity
4. The Body of Christ
5. Overcoming
6. The Great Demonstration

The twelve lessons of the Advanced Course are also studied by the question and answer system. After each lesson has been corrected, the student writes an essay on the lesson in his own language.

The time to complete the Course depends upon the individual. Lessons should be sent in often enough for the student to maintain close contact with the institution.

The School is supported by the love offering plan.

Students of Unity literature who now wish to make a systematic study of spiritual healing and the laws of Being, that they may be better equipped to help themselves and friends, will find this blank convenient. Just give name and address, and mail in an envelope.

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.....1919.

Correspondence School Dept.,
UNITY SCHOOL OF CHRISTIANITY,
Kansas City, Mo.

Dear Friends—Please send me full information about your Correspondence Course. I have been studying your literature for ..... years.

.....

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(*Name and Address Written Plainly.*)

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of January to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in January Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

January 20 to February 20, 1920

The peace that passeth understanding, even the peace of the Lord Jesus Christ, gives me peace of mind and health of body.

PROSPERITY THOUGHT

Held daily at 12 m.

January 20 to February 20, 1920

Peace and Prosperity are enthroned in me, and I am prospered in all ways.

DIRECTIONS FOR BEGINNERS IN PRACTICAL CHRISTIANITY

Including a "Six Day's Course of Treatment Instruction"

by CHARLES FILLMORE

"Directions for Beginners" sets forth the fundamental teaching of the Science of Being and Practical Christianity, in Charles Fillmore's individual style, which is always at once deep but simple. Study these "Directions" and learn how to charge the ocean of universal ether about you in such a way as to create a new heaven and a new earth for yourself. The pamphlet is supplemented by a course of mind treatment, including an invocation, affirmation, and denial for each day in the week. With uniform envelope, price 20 cents.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 229 N. San Joaquin St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Central Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Mrs. Frank A. White, 109 W. Lanvale St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader. Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.

Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
Neb., Lincoln—Unity Society, 134 N St., Room 502.
Omaha—Metaphysical Library, 794 Kennedy Bldg., 18th and Douglas.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
East Orange—Lucetta A. Robinson, 33 S. 20th St.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 208 Clinton Bldg.
Cleveland—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.
Okla., Oklahoma City—First Divine Science Church, 727 N. Robinson St.
Tulsa—R. L. Benedict, 209 S. Phoenix Ave.
Ore., Portland—The Metaphysical Circulating Library, 27 Ainesworth Bldg.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—Ministry of Truth, 610 Arch St.
R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.
Tenn., Nashville—Unity Society, 215½ 6th Ave. N.
Texas, Dallas—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075.
El Paso—May O. Stevens, 209 Mills Bldg.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Victoria, B. C.—Mrs. Margaret I. Butler, 119 Pemberton Bldg.
Winnipeg, Man.—The Mobius Book Emporium, 258 Portage Ave; Vernon Dudderidge, 337 Maplewood Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3; The Higher Thought Center, 39 Maddox St., W1.

LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

Lessons in Truth

By H. EMILIE CADY

Why are people ordering "Lessons in Truth" at the rate of over a thousand a month? Because they are learning from others, who have studied the book, that these twelve fundamental lessons in the science of true living will meet their present need and understanding, as nothing else has or does.

The author begins these instructions with a "Statement of Being," and proceeds logically through "Denials," "Affirmations," "Faith," "Spiritual Understanding," to the "Secret Place of the Most High." If you read the book carefully this far, we can assure you a rare spiritual elation as you dwell on these climatic chapters nearing the close. Miss Cady writes in such a fashion that the most orthodox believer can take no exception to any statement made; indeed, he rather feels himself instructed by one of his own teachers. On the other hand, the veriest skeptic bows with respect to the plain, simple presentation of Truth's arguments in this little handbook of Practical Christianity.

"Lessons in Truth" comes bound in heavy paper cover, large type, 50 cents; pocket edition, paper cover, 50 cents; green cloth binding, stamped in gilt, gilt top, $1.00; flexible cloth edition, pocket size, $1.50; edition de luxe preëminently suitable for a gift, keratol limp binding, $2.50.

Miscellaneous Writings

By H. EMILIE CADY

Is your friend a busy person? If so, it will probably be wise for you to send a book made up of selections which can be read in a leisure half hour. "Miscellaneous Writings" consists of eleven such selections, each complete in itself. These have been written out of the life experience of the author; and she tells us in the preface that each statement has been proved before being submitted to the reader.

We can confidently say that no collection of writings has proved more helpful to a multitude of readers than "Miscellaneous Writings."

Large, beautiful type and excellent paper are attractive

features. Paper binding, 50 cents; cloth binding, stamped in gilt, $1.00.

Christian Healing

By CHARLES FILLMORE

The work, "Christian Healing," is all that the name implies. It is Christian because it follows strictly the teachings and works of Jesus Christ. It is properly named a book on healing, because it teaches whereby the triune man, body, soul, and spirit, may be brought into perfect accord.

"Christian Healing" consists of twelve lessons, each one followed by healing statements. Special sample treatments for influenza and many other prevalent beliefs, are found at the end of the book. This complete work on healing concludes with a six days' treatment preceded by a prayer.

"Be thou whole" was the injunction of the Master. It is each man's duty to learn the laws of his being. When he knows what he is in Spirit, he can study to make his mind conform to that high standard. As mind is redeemed, body building naturally follows.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; flexible cloth edition, $1.50; special gift edition, handsome limp binding, $2.50.

Talks on Truth

By CHARLES FILLMORE

Four essays make up this booklet of 45 pages. The titles follow with a thought from each: "How Microbes Are Made." "The *I Am* in Its Kingdom," "How Shall the Dead Be Raised," "The Development of Divine Love."

"It does not require labored arguments nor hard thinking to see how easily all the problems of life would be made orderly and Divine, if men would let the Lord into their minds." "There is within everyone a place—a conscious sphere of mind, having all the attractions described or imagined as belonging to heaven." "The first step in demonstrating over death is to get the belief entirely out of the mind that it is God ordained, or of

force or effect anywhere in the realm of Pure Being." "When Love has begun its silent pulsations at our solar center, no one can keep us in want or poverty. Love itself will draw unto us in the invisible currents of the inner ether all that belongs to us; and all belongs to us that we require to make us happy and contented."

Any one of these four essays is more than worth the price of the booklet, which is 25 cents.

Pure Reason and Honest Logic

By CHARLES FILLMORE

It has been said that if one reads a page of Kant's philosophy understandingly, one is then master of all philosophy. We might paraphrase that and say: "If one follows clearly the metaphysical arguments in 'Pure Reason and Honest Logic of Practical Christianity,' one has laid the foundation for all further metaphysical teaching."

Various writings make various appeals. It would be our judgment that this 50-page booklet could be given as a Christmas present to any thinker. A deep delver for Truth would delight in the clear reasoning, and a serious beginner could sharpen his power of metaphysical discernment by a study of its pages. 20 cents is the price.

The Holy Spirit

By CHARLES FILLMORE

The author writes in this wise: "The Holy Ghost is the only authorized interpreter of the Gospel of Jesus Christ, and no man or woman can know what his doctrine is except they get it direct from this one and only custodian. It is not to come second-hand, but each for himself must receive it from the Holy Ghost, which is sent by the Father in the name of the Son." This litle cue to the teaching of the booklet conveys a hint of the contents.

There is a distinguishing feature about all of Mr. Fillmore's writings. New ideas, clothed in original expression, constantly present themselves. Neat gift booklet, price, 20 cents.

Question Helps for Lessons in Truth

If you will look back upon your school days, you will recall that your best teacher was the one who knew how to question skillfully, and thus draw out what was in the minds of her pupils. These "Question Helps" will, in a considerable measure, supply the place of the teacher.

They will start the thought process going; that's what you want in study—something to awaken the dormant mental faculties. Price, 35 cents.

A Truth Student With the Soldiers

By MABEL HUNTLEY

The title of this book is rather misleading at the present time, though the contents are, and will always be, most timely. Two young women rested on the Principle in the early days of the war. Through their active faith, they were able to accomplish seemingly marvelous things for themselves and others. Strengthen your faith by reading of their experiences. Order at once, because we have only a few copies left.

The neat, durable, practical binding makes $1.00 a reasonable price for the book.

The Philosophy of Denial

By CHARLES FILLMORE

One of the deepest, yet one of the simplest dissertations on scientific thinking. It is a law of physics that no two things can occupy the same space at the same time. So in the mental realm. Pure, positive, definite thinking shuts out the negative kind. The *whole* admits of nothing additional. "The Philosophy of Denial" is a powerful aid to the Truth seeker in banishing delusions of error of every kind. Price, in durable paper cover, 15 cents.

A DRIVE FOR SUBSCRIPTIONS

Our kind readers always show themselves responsive to our slightest wish. Recently a little statement appeared in Unity and Weekly Unity to the effect that our subscription list should increase by leaps and bounds. Now a good brother writes:

Dear Unity:—Your article at the bottom of first column, page 4, of Weekly Unity, October 4, has awakened a suggestion. Ask for coöperation among us all for a drive on new subscribers. I will be one of ——— thousand to offer four names and a dollar for 3-months' trial of our Weekly and get results. Sincerely,

---

This sounds good to us. How does it appeal to you?

The return mail, bringing ten thousand orders for 3-month trial subscriptions for Unity, Weekly Unity, or Wee Wisdom for four names, will answer the question most satisfactorily. Let all things be done in His name.

UNITY SCHOOL OF CHRISTIANITY
UNITY BUILDING, TENTH AND TRACY,
KANSAS CITY, MISSOURI.

December 1, 1919.

Dear Friend:

If you were asked the question, "What makes Christmas a happy time for you?" you would answer at once, "Why, making some child happy, of course!

Your desire is to give that best beloved child a present which will delight and build character as well.

We publish a few choice children's books at Unity. You notice we use the word "choice."

Not many people in the world know how to write children's books.

The authors of these Unity books for children have had long experience with the little people, and consequently know how to make the right appeal in the stories.

Please don't think that they are goody-goody, wishy-washy stories. On the contrary, they are alive with interest and charm for the old as well as for the young reader. Besides, they will bring the child the Christ message.

Read over the supplement to this magazine. When you have decided on the book or books you want, please sit down at once and mail your order with cash, check, money order, or post office order.

With the blessings of the season,

UNITY SCHOOL OF CHRISTIANITY.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

Christmas
Books

ABOUT CHRISTMAS GIFTS

AS FAR back as memory extends, books have been pronounced the most appropriate and most acceptable of presents. One cannot possibly offend good taste with a suitable gift book; and under no circumstances can it be considered a trifling remembrance; neither can it ever embarrass the receiver by putting him under obligations because of the expense.

A book then it must be. And why a Unity book? Because every book that Unity publishes fills a need of the human spirit. The mind is renewed, the body built up, and the pocket book replenished by an understanding of Unity literature.

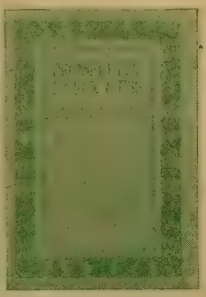
Since you are convinced that some piece of Unity literature will be the most useful and satisfactory gift for each of your friends, approach the joyous Christmas tide with that peaceful and rested state of mind and body which will permit you to enjoy fully the blessings of the season. (Such a contrast to some past Christmas times that you can recall!)

You can do that by leaving it all to us. We love to play Santa Claus bountifully. The neatly wrapped packages, holly bedecked, with Christmas Greeting cards attached, piled ceiling high, waiting for the express man, make us realize more fully that our Unity family is growing to the proportions of good old Santa's patronage! Oh, the happy day when his family and ours are one, embracing the whole world!

Your gift will go out from Unity with that tender touch, and carry with it that word of cheer which will be preëminently satisfying to you and to the happy recipient of your thoughtful remembrance.

PROSPERITY AND SUCCESS

by SOPHIA VAN MARTER



There is an underlying law governing success. Those who comply with this law reap the reward. In "Prosperity and Success," the author tells what destructive thoughts to avoid and just the attitude of mind to hold in order to truly visualize success.

Examples of men who attained their positions through the positive, large-seeing vision, substantiate the claims of the author—that you can carve your own circumstances if you think, not at random, but purposively. Paper cover and envelope to harmonize with the "Prosperity Series." Price, 20 cents.

LOVE: THE SUPREME GIFT

by PROF. HENRY DRUMMOND

In this book, the author has, with a most masterly skill, analyzed the thirteenth chapter of Paul's First Epistle to the Corinthians. Prof. Drummond proves the supremacy of love by showing how Paul measures it up with all other gifts, and found them all wanting when compared with the greatest of all—Love.

The beautiful gift edition will meet the approval of all lovers of artistic books. Printed in two colors, with envelope to match. Price, 50 cents.

UNITY BEAUX ARTS SERIES

Six dainty booklets comprise this series. The artistic binding is an attractive feature. Ever since the combination of booklets was first published, it has been a favorite selection with our readers because they have learned that it offers a concentrated Truth education. The Series was first put out for the holidays, as the booklets make excellent Christmas and New Year gifts. We make the special price of $1.00 for the complete Series when ordered at one time, but if ordered separately the price of each is 20 cents. Each booklet is inclosed in a handmade envelope.

FINDING GOD

by CHARLES FILLMORE

In this booklet the abstract concept of God is brought into concrete form. The attributes of God are clearly defined and stated in words easily grasped by the most elementary metaphysical student. Directions are given for gaining a further expression of God's infinite Power, Wisdom, Love and Substance. Printed on toned antique paper with artistically designed Antiquarian cover, envelope to match. Price, 20 cents.

WEE WISDOM'S WAY

by MYRTLE FILLMORE

A lovely gift book, in a de luxe edition of unusual beauty.

An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." We call it one of our children's books, but it is adapted to any age. Nuggets of wisdom gleam from every page.

The volume is bound in silk cloth, and contains beautiful pictures done by a famous artist. Price, $1.50.

TREASURE BOX

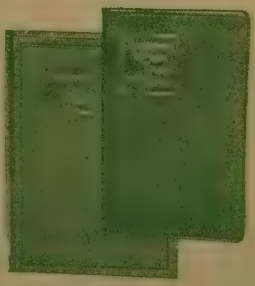
by IMELDA OCTAVIA SHANKLIN

Seldom have we had the pleasure of offering our young readers so engaging a tale as the "Treasure Box." The story possesses all the fascination of a fairy story, and at the same time is rich with the highest teachings. Numerous pen illustrations and half-tones embellish this attractive Christmas book. Price, 50 cents.

SPECIAL HOLIDAY EDITION OF TWO STANDARD BOOKS

You cannot have "Lessons in Truth" and "Christian Healing" too handsomely clothed to correspond with the contents. In an effort to get these works to our people in appropriate dress, and to satisfy a demand for limp binding, we have had several hundred of the books bound in a beautiful material known as keratol, that is as excellent and durable as leather.

Being in pocket edition, the books have been printed on very thin paper; completed they measure 4 by 7¼ inches, and are less than half an inch thick, but the type is large and clear. Note the illustration that brings out the comparative sizes of the new limp edition and the cloth binding.



The books are most attractive. Each volume is placed in a neat little grey-paneled box. One could not hope to choose a more dainty and artistic gift.

The price of "Christian Healing" in flexible binding is $2.50; "Lessons in Truth" in flexible binding is $2.50.

MISCELLANEOUS WRITINGS

by H. EMILIE CADY

All who have read "Lessons in Truth," by Miss Cady, will welcome this compilation of eleven articles from her inspired pen. Most of the essays comprising this volume have stood the test of many editions, indicating an unusual demand made by the public. Each chapter is complete in itself, and can be easily read at one sitting. The bindings are substantial and attractive; paper cover, 50 cents; green cloth with gilt lettering, $1.00.

LESSONS IN TRUTH

by H. EMILIE CADY

The official primary text for Unity study classes and correspondence school pupils. The twelve lessons furnish a complete course in the fundamentals of Christian living. Paper, 50 cents; cloth, stamped in gilt, $1.00; flexible cloth binding, $1.50; de luxe edition, $2.50.

CHRISTIAN HEALING

by CHARLES FILLMORE

A course of twelve lessons in Christian Healing with sample treatments and chapters on special problems. Paper, 75 cents; cloth, $1.50; flexible cloth, $1.50; keratol, $2.50.

SIR SMILE-UPS

by MARY BREWERTON DE WITT

Sir Smile-Ups is put through the paces of wonderful experiences, which young children alone can appreciate. The fairy wand of make-believe transforms with its magic touch all with which Sir Smile-Ups comes in contact.

Mary Brewerton de Witt has reached the heart of childhood in this book. Nine full page illustrations, and many smaller ones, by Rickert Fillmore, done with a touch which appeals to the fancy of children, embellish the book. Silk cloth binding, companion volume in size and make-up to Wee Wisdom's Way. Price, $1.00.

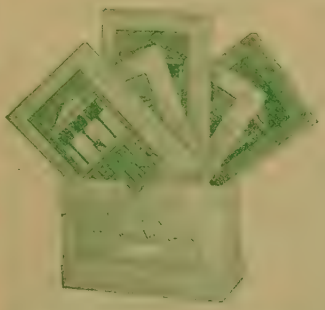
GIVING AND RECEIVING

by CHARLES FILLMORE

The conception of God's infinite substance and the manner in which one may acquire this substance is dealt with in this booklet. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. This booklet is covered with artistic paper. Envelope to match. Price, 20 cents.

TEMPLE TALKS

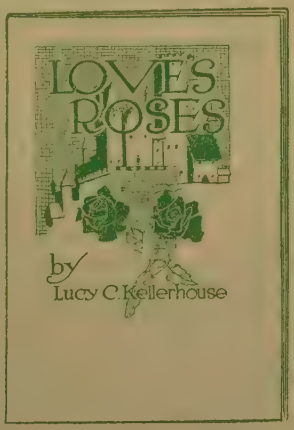
by CHARLES FILLMORE



Fifty-two of Charles Fillmore's best addresses have been selected for this collection. All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type, on heavy eggshell paper. The books are bound in green cloth, stamped in gold. Each set of "Temple Talks" is packed in a neat box. "Temple Talks" in cloth cover, price, $3.00 for five volumes.

LOVE'S ROSES

by LUCY KELLERHOUSE



This story tells so beautifully how a little child can control thought, and build into his life just the conditions which are for his greatest good. All the charm of a fairy story is embodied in this little Truth tale, with an added something that is more substantial.

The booklet is attractively bound in sea green heavy paper. Envelope to match. Price, 25 cents.

THE AMERICAN REVISED VERSION

Has been adopted by the Unity School, primarily because of its accuracy.

An effort has been made in the Revised Version to insure purity of text, to eliminate obsolete, obscure, and misleading terms, to use idiomatic instead of literal translations, and to use modern English so far as possible.

Faulty translations in the old versions of the Scriptures have led to misunderstandings, doctrinal wranglings, and the establishment of numberless sects. Teachings formerly held as sacred by practically the whole Christian world, have been found to be erroneous through the new meanings conveyed in this translation.

If it is your desire to make a handsome, appropriate gift, we can recommend the Nelson Bible par excellence.

The American Standard Version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

IN CHRIST'S GARDEN

by MARY BREWERTON DE WITT

Nature lessons are entrancingly interwoven with the revelations of the Spirit in this lovely little story. The whisper of growing grasses, the fleeting butterfly, the diamond dew on the rose petals, the murmur of the brook,—these, every one, speak a message to the awakening soul on its way to realizing its oneness with the Father. *All* children, and those grown people who delight in the out-of-doors, find a rare soul satisfaction as they linger on the pages of this book.

In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. The price of the book is 50 cents.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

The author reasons so effectively for Truth teachings that she is justified in such sweeping conclusions as the following: "Man has power to bless or curse himself and the whole human family according to his thought and word." The booklet contains a remarkable account of demonstration over rheumatism. Helpful affirmations will also assist the students. Price, 20 cents.

THE INVISIBLE RESOURCE

by CHARLES FILLMORE

When you hear that this is the author's latest contribution to Unity's collection of books, you will, no doubt, want one for yourself, and several copies for your friends. We can promise you something quite new to think about in connection with finances. A gift booklet, to awaken dormant possibilities in the reader. Handsome paper cover and envelope to harmonize with the "Prosperity Series." Price, 20 cents.

JOY AND THE WAY OF ATTAINMENT

by JENNIE H. CROFT

Another one of those neat little booklets in which the Unity Publishing Department takes so much pride.

Read the booklet, and give it to your friends; then you will all feel yourselves "millionaires of joy, cheerfulness and sunshine."

Three tone tan mottled paper binding with envelope to match. Price, 20 cents.

UNIFORM EDITION OF THREE BOOKS

The new cloth editions of "Christian Healing," "Lessons in Truth," and "Miscellaneous Writings," have been bound exactly alike. Each is covered in a rich, dark blue cloth, and when all three are together, being the same size and color, they form a handsome Unity library. All of our future cloth bound books will appear in this uniformity of binding. Cloth binding; "Lessons in Truth" and "Miscellaneous Writings," $1.00 each; "Christian Healing," $1.50.

UNITY CHRISTMAS GREETING CARDS

Hand Painted and Hand Lettered

To meet the demand for Unity holiday cards, our artist, Rickert Fillmore, has decorated six cards in as many different original designs. Six colors are used in carrying out the ideas of the various greetings, some of which are from the Bible. Others are written by Charles Fillmore and Imelda Octavia Shanklin. Copies of some of these greetings follow:

"Christmas Greetings! Beloved of God: May the unsearchable riches of Christ, given to all men through Jesus, be this glad day poured into your soul and body, in fulfillment of his promise."

"The star of Christ shines upon your path. Its radiance guides you, step by step, bringing you to the Father's house of light."

"O Gift of God, Prince of the Sky
And Lord of all the Earth,
The Soul that gives Thee shelter, brings
Thy loveliness to birth!"

These cards will carry the Christ message to your friends on the blessed Christmas day. Furthermore, they will carry it clothed in beautiful and appropriate wording and design. You can buy none like them elsewhere.

The back cover of this magazine is a Christmas Greeting to our big Unity Family. It is an enlarged reproduction of one of the Christmas Greeting Cards.

A neat envelope comes with each card. We have made the low price of 10 cents apiece for the cards; assortment of six cards, 50 cents.

WEE WISDOM

A Christmas Present for Children of the New Age

Good child literature is scarce. Magazines for children are few. There is only *one* Advanced Thought publication for the little ones. This is our new enlarged WEE WISDOM.

The reading in this beautiful monthly magazine is first absorbingly interesting. Then the health-happiness appeal stands out strong. But uppermost is the Character-Building quality of the contributions.

Our staff of writers for WEE WISDOM consists of men and women who understand children. All phases of child interest are covered in stories, star stories, Bible stories, nature stories, animal stories, verses, woodcraft, needle work, puzzle page, etc.

Nearly every page is elaborately illustrated. (Everybody knows how children love pictures, and how much they learn through them.)

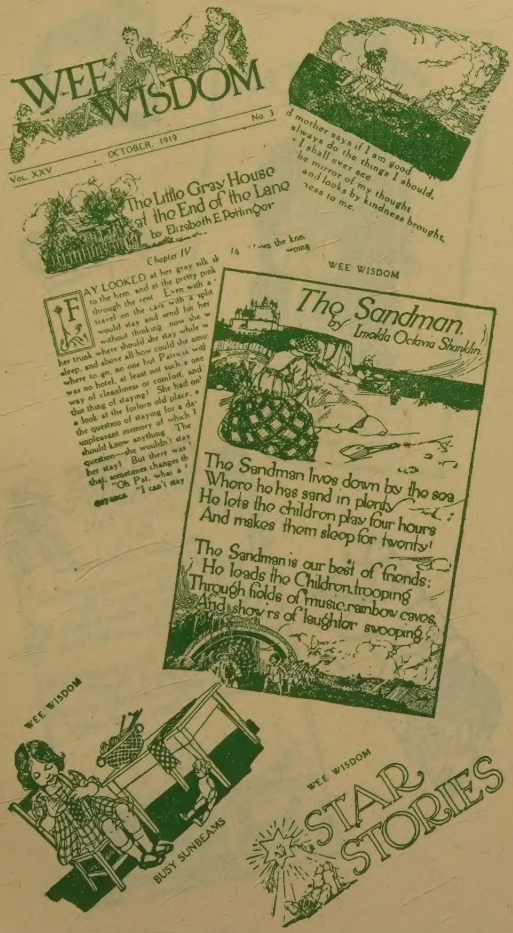
The supermen and superwomen of the future are growing up now. Your child will be one of them if you see that right thoughts are implanted in his mind.

It is no small matter to shape a life! Give some child a Christmas present that will do him a lasting good. WEE WISDOM is that gift.

One dollar a year. Sample copy free.

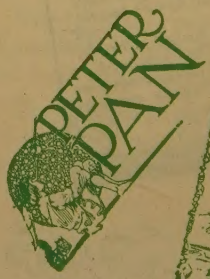
A handsome Christmas card, with the name of the sender on it, will be mailed to the child who is to receive a year's subscription for WEE WISDOM.

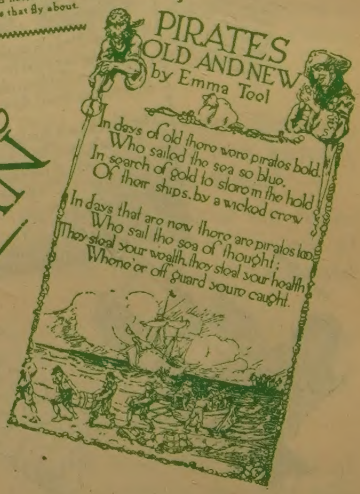
UNITY SCHOOL OF CHRISTIANITY
919 Tracy Avenue, Kansas City, Missouri


WEE WISDOM
Vol. XXV OCTOBER 1919 No. 3
The Little Gray House at the End of the Lane
by Elizabeth E. Partington
Chapter IV
WEE WISDOM
The Sandman
by Imelda Octavia Stanklin
The Sandman lives down by the sea
Whoro he has sand in plenty
He lets the children play four hours
And makes them sleep for twenty!
The Sandman is our best of friends:
He loads the Children trooping
Through fields of music, rainbow caves,
And showers of laughter swooping
WEE WISDOM
BUSY SUNBEAMS
WEE WISDOM
STAR STORIES

Sample pages and pictures from Wee Wisdom. Greatly reduced in size. Wee Wisdom is 7 by 10 inches.

LOOKING GLASS
Imolda Octavia Shanklin
I have an honest looking glass
Which shows me all the things that pass
Inside my room, and out.
The people moving on the road,
The dappled horses with their
And buds that fly about.




PIRATES
OLD AND NEW
by Emma Tool
In days of old there were pirates bold,
Who sailed the sea so blue,
In search of gold to store in the hold
Of their ships by a wicked crew
In days that are now there are pirates too
Who sail the sea of thought;
They steal your wealth, they steal your health
Whene'er off guard you're caught.

Nearly every page of Wee Wisdom has pictures drawn by Rickert Fillmore, an artist much loved by the little people.

Wee Wisdom has an attractive cover printed in two colors.